Rare Persian Manuscripts

Preserved in Khuda Bakhsh Library

Compiled by:

Dr. Shayesta Khan

Maulana Azad Library Aligarh Muslim University

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Complimentary (limited) Edition
for Select Scholars and Libraries *2010*
(with necessary corrections and additions)
Price : Compiler's Compliments

بک جاتے ہیں ہم آپ متاعِ سخن کے ساتھ
لیکن عیارِ طبعِ خریدار دیکھ کر

bik jAtE haiN ham Ap matA'-e-sukhan kE sAth
lEkin ayAr-e tab'-e kharIdAr dEkh kar

* First Edition Published by Khuda Bakhsh Oriental Public Library, Patna-800004.
& Printed by Liberty Art Press 1528 Pataudi House, Daryaganj, Delhi-100006

To

The great Azarmi Dukht

(Professor Naheed Safavi)

A Distinguished Scholar of Persian Language and Literature

A Live & Charming Symbol of Indo-Iranian Culture

and

The Most Active Scholar of Iranian Studies in the India of 2010

This Volume is Dedicated

With High Regards

To

The great Afghan Doctor

([illegible])

at Distinguished Scholar of Persian Language and Literature

[illegible]

and

The Most Active Scholar of [illegible] in the [illegible]

This Volume is Dedicated

With Best Regards

Towards setting a Model for similar Volumes

On

Aligarh Persian Rarities

And

The Valuable Treasure of Rare Manuscripts preserved elsewhere

Shayesta

ereby presents the Persian Rare Manuscripts of the Khuda Bukhsh Libr

as great a library as that of **Aligarh**

To

The great Afghan Pundit

([illegible])

A Distinguished Scholar of Persian Language and [illegible]

A [illegible] of [illegible]

and

The [illegible] Scholars of [illegible]

This Volume is Dedicated

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Introduction

There is a huge treasure of knowledge and of human experiences which lies hidden in the form of manuscripts. And to discover/reclaim the rich heritage is the responsibility of scholars and librarians. However, while the Scholars rarely get time to explore the old remains, the librarians have both the time and the opportunity to bring to light such hidden treasure.

All the manuscript simply by virtue of being found in hand-written form are not necessarily valuable. It is up to the scholar-librarian to judge the value and worth of a particular manuscript. In the present volume we have tried to place before the world of scholarship only those **select rarities,** which have certain intrinsic value.

It would have been better if we had compiled a Union Catalogue of all the manuscripts irrespective of their significance, and placed it at the disposal and discretion of the reader to pass value-judgement by himself. We however, preferred to save the time, the space, the money and the energies of the publisher as also of the reader as it would have been not only time-consuming, but also less useful. This is because there are thousands of copies of, for example, Gulistan & Bustan, thousands of Diwan-I Hafiz & Masnavi Maulana Rum, innumerable copies of Qasa'id-I Urfi, Ma-muqiman, Kareema, Khaliq-bari, Mulla Jalal, Mulla Hasan, Sullam, Musallam and similar others which were much in demand and use in good old days. That was, in fact, the only mode of duplication and circulation, of 'publishing' a work, before the beginning of the era of printing press.

Obviously, it is of little use and much less advantage to take all these manuscripts into account. Therefore, in the first instance, we decided to take up only the **rare ones.**

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A question however arose as to the criteria of calling a manuscript a 'rare' one. For the purpose, we decided, to be on the safe side, and to depend upon our such predecessors as have been experts in the field, and have declared some manuscripts more precious than others, on reasonable grounds. The giant bibliophiles like Maulvi Hafiz Nazeer Ahmad (Calcutta) & Maulavi Hashim Nadvi (Hyderabad) became our primary sources for covering the rarities of the sub-continent, in general. Their declarations have been obviously the first criterion for us. Then come our own humble efforts following their footsteps.

•

It would not be out of place to mention here the ingredients of **significant or rare manuscripts**

These are:

(i) Intrinsic Value
  (a) Subject.
  (b) How far authoritative in its concerned discipline.
(ii) Uniqueness.
(iii) Scarcity of copies.
(iv) Transcription/correction made by the author; author's autograph copy.
(v) Age of the manuscript.
(vi) Contemporaneity/Proximity to the author's age
(vii) Autographs/Seals of eminent persons
(viii) Importance of the Scribe
(ix) Calligraphy: manuscript as piece of art
(x) Illumination/Illustrations
(xi) Completeness of the manuscript

•

This, the Persian-Rarities volume, in the *series*, contains information about the rare manuscripts preserved in one of the major Indian Collections, i.e. Khuda Bakhsh Oriental Public Library, Patna. The Library is famous all over the academic world basically because of its strong collection of oriental books and manuscripts. There are about 18 thousand manuscripts in this library in Arabic,

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•

Towards a better Preservation, however, of our precious heritage lying buried in many a burial ground called the libraries, what is more important is to formulate a national policy for the utilization of the preserved knowledge which, may be planned in three stages, namely:-

(i) To make a simple one-line *handlist* of the entire collection of the manuscripts preserved in the library.

(ii) To shortlist the *handlist* and to make, out of it, a judicious selection of the most significant *rare* manuscripts.

(iii) To get edited and translated those manuscripts which have an intrinsic value by involving *language* experts and Faculty-members, from the faculty of Science for science manuscripts, the social scientist for social studies, and similarly from the faculty of Arts for Humanities; the library staff may coordinate with them.

(iv) Some Research-oriented agencies, interested in unearthing and disseminating of

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knowledge, contained in the *buried heritage*, may be easily explored for funding, and for providing some *fellowships* for the scheme of such *utilization* of the precious heritage, i.e. the scheme of editing and translating the valuable manuscripts.

The present work may be taken as an humble effort towards setting a pattern for the ***second*** of the above mentioned four levels of introducing one of the major collections of manuscripts in the Indian sub-continent, the Khuda Buukhsh Oriental Public Library Collection.

Serving the Khuda Bakhsh Oriental Public Library, in an Honorary capacity for about a decade, I had the privilege to complete certain assignments. However, having shifted to Aligarh I could not see a few of my works going through press, among them, the present two-volume work. A brief description of quite a few of the rarities is included in our Islamic Heritage Series no.1. One may however like to know more about them. I have therefore selected these Persian jewels of the Khudabakhsh from the descriptive Catalogue of the library, compiled by Khan Bahadur Abdul Muqtadir. While mostly depending on the expertise of my great predecessor, I have used my discretion as well in making these selections.

We hope, our presentation will be appreciated with comments from the learned scholars and librarians, for additions and corrections in this humble effort.

Shayesta Khan
Maulana Azad Day, 11th November. 2010

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Quranics

Hadis (=Tradition)

Theology & Law

Sufism

Islamic History

Indian History

Biography

Biography: Saints & Sufis

Biography:Poets

Poetry

Music

Medicine

Falconry & Geomancy

Logic & Philosophy

Encyclopaedia

Quranics

No. 1111.

foll. 142; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$

انيس المريدين و روضة المحبين

ANÎS-UL-MURÎDÎN WA RAUḌAT-UL-MUḤIBBÎN.

A commentary on the سورۀ يوسف, that is to say the twelfth chapter of the Qurân.

Author: Abû Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhârî: ابو نصر احمد بن احمد بن نصر البخاري

Beginning:—

قصۀ يوسف صديق.........قال الشيخ الانام (الامام) زاهد (الزاهد) ابو القاسم بن محمود بن حسن الجيهني رحمة الله شاگردان از من درخواستند الخ •

This work, which the author wrote in Balkh, A.H. 475=A.D. 1082, forms a part of the تاج القصص (foll. 92ª, line 16–183ª, line 9), noticed under No. 482.

Written in fair Nasta'liq.

Dated A.H. 1001.

No. 1112.

foll. 503; lines 25; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{4}$.

تفسير زاهدي

TAFSÎR-I ZÂHIDÎ.

A very rare and old Persian commentary on the Qurân, complete in two separate volumes.

Author: Abû Naṣr Aḥmad bin Ḥasan bin Aḥmad Sulaymânî ur-Râruḥakî ابو نصر احمد بن حسن بن احمد سليماني الراروحكي.

According to Âṣaf Lib. Catalogue, vol. i, p. 564 (where a copy of the work is noticed), the author died in A.H. 658=A.D. 1259. This wrong date seems to be a clear mistake for that of the death of Mukhtâr bin Maḥmûd bin Muḥammad uz-Zâhidî, the author of the well-known commentary on Qudûrî. See Jawâhir-ul-Muḍîyah, vol. ii, fol. 63[b].

Vol. I.

The following few lines, with which this first volume begins, give some particulars of the author and the work:

الحمد لله الذي انزل القران نورا مضيا ...... قال الشيخ الامام الاجل العالم الزاهد الاستاد المجاهد .... تاج المفسرين ابو نصر احمد بن الحسن بن احمد سليماني الراروحكي في تفسير كلام الله تعالى و املاء في بخارا يوم التاسع من شوال سنه تسع عشر و خمساية •

It would appear from the above that the commentator wrote the work in Bukhârâ, and completed it on the 9th day of Shawwâl, A.H. 519=A.D. 1125. On fol. 411ᵇ, vol. ii, the author refers to a serious outbreak of a pestilence in Bukhârâ in A.H. 449=A.D. 1057.

The above lines are immediately followed by the commentary on اعوذ بالله من الشيطان الرجيم.

This volume comprises the commentary from the beginning of the Qurân to the end of Sûrah 17 (بني اسرائيل).

The text of the Qurân, overlined in red, is introduced by the word قوله.

A copy of the work is in the Râmpûr Library. Another is to be found in the Government of India Collection at the Asiatic Society of Bengal, Calcutta.

Written in fair small Naskh within gold and coloured borders with an illuminated head-piece.

The colophon is dated 4 Rabî' II, A.H. 1125, and runs thus:

الحمد لله قد تم بعونه نصف الاول من تفسير الزاهدي من يد ......

...... محمد اكرم بن محمد شريف بن محمد ...... بتاريخ الرابعة من

ربيع الثاني في يوم الاحد بسنة الف و ماية و خمسة و عشرين من هجرة

نبينا •

In the colophon of both volumes the work is called تفسير زاهدي but the full name of the author is given in the preface.

No. 1113.

foll. 418; lines and size same as above.

Vol. II.

Continuation of the preceding copy, comprising the commentary from Sûrah 18 (المريم) to the end of the Qurân.

Beginning:—

سورة المريم - كلها مكية. و هي ثمان و تسعون آية الخ •

This volume, called in the colophon the second *Daftar* of Zâhidi's commentary, and written by the same scribe, محمد اكرم, is dated Friday, 21 Ramaḍân, A.H. 1122.

No. 1175.

foll. 215; lines 17; size 8×5½; 5¾×3¾.

ترجمة الجريدة

TARJUMAT-UL-JARÎDAH.

A Persian commentary on Abul Qâsim Shâṭibî's (d. A.H. 590=A.D. 1194) famous Qaṣîdah on the correct reading of the Qurân.

Author: Qâṣim bin ul-Ḥâj Ibrâhîm bin Muḥammad Qazwînî: قاسم بن الحاج ابراهيم بن محمد قزويني.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و وعد من تلاه و عمل الخ •

The commentator gives us to understand that after frequenting the lectures of several eminent scholars of Fârs, Ḥijâz, Yaman and Shâm, he wrote an Arabic commentary on the Qaṣîdah of Shâṭibî, which however could not be understood by Persian students. He therefore wrote the present short commentary.

The work is dedicated to the Wazîr, whose name is introduced after a series of honorific titles:—

رشيد الحق والدنيا و الدين غياث الاسلام و المسلمين محمد ابن

المولى المخدوم الاعظم ...... غياث الحق والدنيا والدين رشيد الاسلام

و عون المسلمين ...... •

This is most probably Ġiyâṣ-ud-Muḥammad bin Rashîd (A.H. 728–736=A.D. 1327–1335), the celebrated Wâzîr of Sulṭân Abû Sa'îd (A.H 716–736=A.D. 1316–1335).

For the Arabic Qaṣîdah see Ḥâj. Khal., vol. iii, p. 41; Nöldeke, Geschichte des Qorans, p. 337; J. Aumer, Arab. Catalogue, p. 20; Loth, Arab. Catalogue, p. 8. See also Ethé, Ind. Office Lib. Cat. No. 2702, II.

Written in Nasta'lîq.

Not dated; 16th century.

No. 1124.

foll. 415; lines 29-30; size 12¼×8; 8×5.

جواهر التفسير لتحفة الامير .

JAWÂHIR UT-TAFSÎR LI TUḤFAT-UL-AMÎR.

The first volume of a very extensive, but rare, commentary on the Qurân.

Author: Ḥusayn Wâ'iẓ Kâshifî حسين واعظ كاشفي.

Beginning:—

نبداء و الله عليم حكيم - زينت فاتحهٔ هر كتاب و زيور خاتمهٔ هر خطاب جز بايهٔ ثنای رب الارباب جلت كلمة الخ ٭

The author Ḥusayn Kâshifî (*d.* A.H. 910=A.D. 1505), who has already been mentioned, vol. vi, No. 498, says in the preface to his smaller commentary, the مواهب عليه (see No. 1126), that he undertook, at the request of Mîr 'Alî Shir, to write this extensive commentary in four volumes; but, after finishing the first volume, he was prevented by many hindrances from continuing the work. He therefore wrote the smaller commentary to satisfy his patron.

The present MS. comprises the commentary on the first three Sûrahs, preceded by a detailed introduction to the science of the Qurân and its exegesis, divided into four *Aṣl* اصل, each subdivided into several '*Unwân* عنوان, as follows:—

I. fol. 3ª. در بيان شمهٔ از فضايل قرآن و ذكر بعضى از اسامي آن و مباحث حدوث و قدم و حقيقت تكليم و كيفيت سماع آن, in four عنوان.

II. fol. 7ᵇ. در جامعيت قران و انشعاب علوم دينيه از ان و بيان علمهائى كه تعلق بقران دارد و انجه مفسر را از دانستن آن چاره نيست, in five عنوان

III. fol. 13b. در ذکر الفاظی که میان مفسران متداول است و بیان برخی از معانی هر یک ازان in eight عنوان.

IV. fol. 19a. در فواید متفرقه in six عنوان.

The introduction, with nothing to mark that it is finished, but as if it still continued, proceeds with the commentary on بسم الله, fol. 32a, and the first Sûrah (الفاتحه), fol. 46b.

The commentary on the second Sûrah (البقر) begins thus on fol. 122b:—

این سوره را در قران بکثرۀ عدد آیات نظیر نیست •

The commentary on the third Sûrah (آل عمران), begins thus on fol. 290b.

سوره بزرگوار است متضمن احکام و اخبار و منطوی بر حقایق و معارف بسیار الخ •

It would appear from the concluding lines in this volume that the author completed the work in A.H. 891=A.D. 1486, expressed by the word فیض :—

چون بتاریخ فیض گشت تمام

فیض او باد تا قیامت عام

The three parts, viz. the introduction, the commentary on the second and the third Sûrahs, are respectively designated (most probably by the scribe of the copy) جلد اول - جلد دوم and جلد سوم ; but at the end the commentator himself calls the entire commentary مجلد اول 'the first volume':—

بدستیاري توفیق الهي .... مجلد اول از کتاب جواهر التفسیر لتحفة الامیر سمت اتمام یافت و اتمام باقي مجلدات از اثانت حضرت واهب العطیات مرجو است و مامول

The statement of Ḥâj. Khal., vol. ii, p. 641, that the Jawâhir-ut-Tafsîr of Kâshifi is a commentary on الزهراوین (i.e. the second and the third Sûrahs, البقر and آل عمران), and that the preliminary portion deals with the science of Exegesis, shows that he (Ḥâj. Khal.) did not take into account the commentary on the first Sûrah (الفاتحه), which Kâshifi includes in his introductory portion. See Dr. Ethé's remarks on this point (Bodl. Lib. Catalogue, No. 1805). The جواهر التفسیر in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is a wrong designation for Kâshifi's smaller commentary, the مواهب علیه

as both the opening lines of those copies and their date, A.H. 897 clearly prove. Parts of this volume are noticed in Rieu, i, p. 11. A larger volume, like the one noticed below, is mentioned in Ethé, India Office Lib. Catalogue, No. 2680.

Written in learned small Naskh with an illuminated double-page 'Unwân at the beginning and head-pieces on foll. 1ᵇ, 122ᵇ, and 290ᵇ. Two illuminated stars at the beginning.

The colophon is dated the 23rd day of Ṣafar. The year is not given; apparently beginning of the 16th century.

No. 1176.

foll. 95; lines 15; size $9 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

حلّ متشابه ممزوج

ḤALL-I MUTASHÂBIH-I MAMZÛJ.

An index of the pauses (وقف) to be observed in reading the Qurân.

Author: Muḥammad bin Yûsuf ul-Ḥâfiẓ ul-Iṣfahânî محمد بن يوسف الحافظ الاصفهاني.

Beginning:—

الحمد لله الذي نور صدورنا بانوار كلمات القران الخ •

In the preface the author tells us that he has explained the different kinds of *waqf* and the correct or incorrect use of the same in the Qurân. The date of composition, A.H. 882=A.D. 1477, is expressed by the title of the work.

The index itself begins thus on fol. 8ᵃ:—

سورة فاتحة الكتاب مدنية و هي سبع ايات - بسم الله الرحمن الرحيم

الحمد لله رب العالمين ۞ الرحيم ۞ الدين ط نستعين ۞ الخ •

The work seems to have been written on the system of Sajâwandî's work, entitled وقوف سجاوندي. The words are arranged in order of their occurrence, Sûrah by Sûrah.

Written in good Naskh.

The original folios have been mounted on new margins.

Not dated; 17th century.

No. 1114.

foll. 118; lines 21; size 11 × 8¼; 8¼ × 6¼.

روح الجنان

RÛḤ-UL-JANÂN.

A portion of a very extensive, rare and old commentary on the Qurân, in three volumes.

Author: Jamâl-ud-Dîn Abul Futûḥ Ḥusayn bin ʻAlî bin Muḥammad ul-Khazâʻî ur-Râzî. جمال الدين ابو الفتوح الحسين بن علي بن محمد الخزاعي الرازي.

In the colophon of the third volume, where the author is called ابو الفتوح الحسين محمد الرازي, the work is designated روح الجنان و روض الجنان. Ḥâj. Khal., vol. III, p. 488, does not give any particulars about the work or the author, but simply remarks روض الجنان فى التفسير.

The author of the Kashf-ul-Ḥujub, p. 294, who calls the work روض الجنان و روح الجنان, also does not help us in ascertaining the time in which the author flourished, but says that the entire work consists of twenty volumes:—

روض الجنان و روح الجنان في تفسير القران في عشرين مجلدا بالفارسية لجمال الدين ابى الفتوح الحسين بن علي بن محمد الخزاعي الرازي •

Regarding the number of volumes of Abul Futûḥ's commentary on the Qurân, Nûr Ullah Shûstarî, in his Majâlis, fol. 251ᵇ, says that the Persian commentary, complete in four volumes, is perhaps extant also in eight volumes, and that the remaining volumes pertain to the Arabic commentary. It is further stated in the Majâlis that Abul Futûḥ was a contemporary of the author of Kashshâf (*d.* A.H. 538 = A.D. 1143), and that his grandfather Khwâjah Imâm Abû Saʻîd wrote the work روضة الزهرا.

Vol. I.

Two folios from the beginning, containing the preface and the earlier part of the commentary upon the first Sûrah (الفاتحة), are missing. The MS. opens abruptly with the folio marked ۳, and the first verse commented upon runs thus:—

اَلرَّحمٰن الرَّحِيمْ - و تفسير اين برفت اكر كويند چرا تكرار كرد با قرب عهد بدين دو كلمه چه در آية تسميه آمده الخ •

The next verse commented upon is مالک یوم الدین.

This first volume comprises the following Sûrahs :—

الفاتحة on fol. 3ª.
البقر on fol. 4ª.
آل عمران on fol. 68ª.
النساء on fol. 100ª.

It concludes with a portion of the commentary upon the verse و اذ احییتم بتحیة نحیرا باحسن منها اوردوها.

No. 1115.

foll. 119–230 (112); lines and size same as above.

Vol. II.

The second volume, in continuation of the preceding copy.

The first verse commented upon runs thus :—

ان الله کان علی کل شيء حسیبا - بدرستي که بود و هست خدای تعالی بر هر چیزی نگاه بان و شمار کننده و باداش دهنده •

Contents :—

المایدة on fol. 134ª.
الانعام on fol. 162ᵇ.
الاعراف on fol. 185ᵇ.
الانفال on fol. 214ᵇ.
التوبة on fol. 226ª.

The last words commented upon are :—

و لوکره المشرکون یا ایها النبی •

No. 1116.

foll. 231–351 (121); lines and size same as above.

Vol. III.

Continuation of the preceding copy, extending from the latter portion of Sûrah التوبة to the end of الکهف. It opens with the commentary upon

آمنو ان کثیرا من الاحبار و الرهبان لیاکلون اموال الناس بالباطل

ای مومنان بدرستي کی بسیار ندارد دانشمندان الخ •

Contents :—

- یونس on fol. 246ª.
- هود on fol. 258ª.
- یوسف on fol. 269ᵇ.
- رعد on fol. 293ª.
- ابراهیم on fol. 302ª.
- حجر on fol. 308ᵇ.
- نحل on fol. 313ᵇ.
- بني اسرائیل on fol 322ª.
- کهف on fol. 332ᵇ.

All three volumes are written in a learned Naskh by the scribe تاج الدین علي عمر الغراني. The colophon of the third volume, dated Harât, Rabi' I, A.H. 734, runs thus :—

نقد وقع الفراغ من كتابة هذه النصف الاول من روح الجنان و روض الجنان في تفسير القران جمعه الصدر الاجل الامام الزاهد العالم جمال الملة و الدين قطب الاسلام و المسلمين ابو الفتوح الحسين محمد الرازي رحمه الله و هذا خط العبد الضعيف الصغير الراجي الى رحمة ربه الكبير تاج الدين علي عمر الغراني غفر الله له ولوالديه و لجميع المومنين و المومنات ببلدة هراة صانها الله من الافات في الآخر ربيع الاول سنة اربع و ثلثين و سبعماية •

No. 1177.

foll. 58; lines 13; size $10\frac{1}{2} \times 6\frac{3}{4}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

قواعد القرآن

QAWÂ'ID-UL-QURÂN.

A treatise on the correct reading of the Qurân.

Author: Yâr Muḥammad bin Khudâ Dâd Samarqandî يار محمد بن خداداد سمرقندي.

Beginning:—

حمد بی حد و ثنای بی عد حضرت قادریرا که قران مجید الخ•

The author dedicates the work to Abul Ġâzî 'Ubayd Ullah Bahâdur Khân (who reigned in Transoxania, A.H. 939–946 = A.D. 1532–1540), and divides it into twelve chapters. See Ethé, India Office Lib. Catalogue, No. 2703 (where a copy of the work is described); Âṣaf. Lib. Cat., vol. i, p. 308.

Written in learned Naskh, with marginal annotations.

Not dated; 17th century.

No. 1126.

foll. 600; lines 31; size $10\frac{3}{4} \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

مواهب عليه

MAWÂHIB-I 'ALIYYAH.

A very correct and exceedingly valuable copy of the well-known commentary on the Qurân by Ḥusayn Wâ'iz Kâshifî, complete in one volume.

Beginning:—

بعد از تمهيد قواعد محامد الهي و تأسيس مباني ثناخواني حضرت رسالت پناهي الخ •

We learn from the preface that the author undertook to write this work for his patron Mîr 'Alî Shîr, in Muḥarram, A.H. 897=A.D. 1492 (i.e. five years after he commenced to write the second volume of his larger commentary, Jawâhir-ut-Tafsîr; see No. 1124).

At the end the author quotes the following Rubâ'î, composed by his son, in which the day of the month, on which the work was completed, is ingeniously used as a chronogram:—

با خامه كه اين نامهٔ اقبال نوشت
و انجام سخن بايمن الفال نوشت
گفتم مه و روز و سال تاريخ نويس
فى الحال دوم شهر ز شوال نوشت

The numerical value of the words دوم شهر ز شوال is equal to A.H. 899=A.D. 1494.

The work is usually styled Tafsîr-i Ḥusaynî تفسير حسيني. For other copies see Rieu i, pp. 9–11; and Supplement, p. 1; E. G. Browne, Cambridge Catalogue, pp. 37–40; Dorn, S. Petersburg Catalogue, p. 247; Aumer, München Catalogue, p. 127; Ethé, Bodl. Lib. Catalogue, Nos. 1805–1808; Ethé, Ind. Office Lib. Catalogue, Nos. 2681–2690; Cal. Madrasah Lib. Catalogue, p. 60; Fleischer, Leipzig Catalogue, p. 390; Mehren, Copenhagen Catal., p. 3, etc. A Turkish translation of the work was made by Abul Faḍl Muḥammad bin Idrîs Bidlîsî, who died A.H. 982=A.D. 1574.

The commentary on the first half of the Qurân (Sûrahs الفاتحة to الكهف) comprises foll. 1–302, the remaining portion covers the second half.

This valuable MS. contains two seals, one small and the other large, found throughout the copy. They are impressed on the margin of every third or fourth folio, but unhappily all of them have been ruthlessly obliterated by some mischievous hand. I have, however, made an attempt to decipher them, but I am not sure of the correct reading. Of the two seals, the smaller one, dated A.H. 989, seems to read thus :—

وقف روضۀ زنده نیل احمد جام *

The larger one, without any date, has a Rubâ'î in the outside circle which I have attempted to read thus :—

توفیـــق چو یافتم ز فضـــل علام

این درج لآلی که پذیرفت نظـــام

از دل کردم وقف باخـــلاص تمـــام

بر روضۀ جد خویشتن احمد جام

In the centre of this larger seal is found the following inscription :—

واقفه جلال الدین محمد بن محمد بن احمد الجامی *

The seals show clearly that Jalâl-ud Dîn Muḥammad bin Muḥammad bin Aḥmdul-Jâmî bequeathed this valuable MS. to the sacred tomb of his 'grandfather' Aḥmad-i Jâm, surnamed Zandpîl, i.e. Shaykh-ul-Islâm Abû Naṣr Aḥmad bin Abul Ḥasan un-Nâmaqî ul-Jâmî, the world-wide celebrated saint of Jâm, who was born A.H. 441=A.D. 1019, and died A.H. 536=A.D. 1141 and who has been mentioned in this Catalogue (vol. i, p. 30) as the author of a Dîwân.

In some places the seals have been disfigured; in others, obliterated. Marks of scratches are also visible in several seals. Three seals at the end of the copy have been very artfully erased and several of them, towards the beginning, have been carefully illuminated so that they should not be recognised.

The above facts show that this valuable MS. was stolen from the sacred tomb of the great saint Aḥmad-i Jâm, and some way or other found its way to this Library.

Frequent marginal emendations and notes, and the word بلغ, occasionally found on the margins, show that the copy received a careful revision and collation.

Written in beautiful and very minute Naskh within gold and coloured borders, with sumptuously decorated 'Unwâns on the first two pages. The text of the Qurân, written with diacritical points, is overlined in red.

The following colophon, dated Tuesday, 1 Dulqa'd, A.H. 941, is found at the end of the first part, fol. 302ª.

تمت بتاریخ روز سه شنبه اول از ماه ذی القعده در سال نهصد و چهل و یکم در وقت نماز پیشین بخط عبد الضعیف النحیف زلجی الی رحمة الله المنان جلال الدین محمود بن برهان حافظ کلام ملک العلام •

No. 1127.

foll. 546; lines 27; size $10\frac{3}{4} \times 6\frac{1}{4}$; 7×4.

The Same.

A very correct and splendid copy of the same commentary, complete in one volume.

Beginning as the other.

The second half of the commentary, comprising Sûrahs المریم to الناس, begins thus on fol. 274ᵇ:—

کهیعص - در مواهب صوفیان بادیه از مواهب الهی الخ •

The marginal corrections, and the word بلغ, found in several places, show that the MS. was revised and collated.

Written in beautiful minute Nasta'liq within gold and blue borders, with an illuminated frontispiece at the beginning.

Not dated; apparently 17th century.

The fly-leaf at the beginning contains several interesting seals. One of them, bearing the figures 1087 on the left side and 19 in the centre, contains the following lines:—

زلطف شهنشاه کون و مکان

محمد وفا شد وفادار خان

From this we can conclude that Muhammad Wafâ received the title of Wafâdâr Khân in A.H. 1087 (A.D. 1676), the nineteenth year of 'Âlamgir's reign.

Another seal, this one of Kamâl, of 'Âlamgir's time, in which the date is illegible, can be read thus:—

شاه عالمگیر را لطفست و احسان بر کمال •

The modern seal of one Ibrâhîm, dated A.H. 1200, contains the following inscription :—

رحمت حق ز فیض فضل عمیم
شده شامل بحال ابراهیم

A seal of 'Abd Ullah Khân of 'Âlamgîr's time, dated A.H. 1075, reads thus :—

عبد الله خان خانه زاد شاه عالمگیر •

The seals of Nawwâb Sayyid Vilâyat-'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of

XI. foll. 157ᵃ–160ᵇ.

No. 1470.

رسالۀ قرأت

RISÂLAH-I QIR'AT.

A tract on orthoepy and correct diction, without the knowledge of which, says the author, it is difficult, as well as a sin, to read the Qurân.

The name of the author is neither given in the work nor in the list of contents.

Beginning:—

بر ارباب دانش و بینش واضح و پیدا و لایح و هویدا ست الخ *

Hadis (= *Tradition*)

No. 1189.

foll. 8; lines 9; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمهٔ اربعين

TARJUMAH-I ARBA'ÎN.

A very good copy of Arba'în, or the forty sayings of the Prophet, with a paraphrase in Persian verses, by Jâmî. See vol. ii, No. 181–II.

The Arabic text, written in gold, is in beautiful Naskh, and the paraphrase, in good Nasta'lîq. Illuminated head-piece.

Not dated; 17th century.

Scribe: محمد مريد.

No. 1190.

foll. 315; lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

روضة الواعظين

RAUḌAT-UL-WÂ'IẒÎN.

A collection of forty traditions.

Author: Mu'în bin Ḥâjî Muḥammad ul-Farâhî معين بن حاجي محمد الفراحي.

Beginning:—

ربنا آتنا من لدنك ...... حمديكه مصباح ارواح مستنيران اشعه شموس لاهوتي الخ •

The author, better known as Mu'în-ul-Miskîn, has already been mentioned in connection with his more popular work معارج النبوة (No. 486). He says in a wordy preface to this work that he was requested by some of his friends to arrange his religious lectures (which he delivered in the Jâmi' Masjid of Harât) in the form of a book. Hence the composition.

According to the author's statement the work is divided into two *Daftar*. The first *Daftar*, of which the MS. seems to be a portion, consists of forty *Majlis*, each represented by a Ḥadîṣ. In the preface to his معارج النبوة the author says that his اربعين, entitled روضة الواعظين في احاديث سيد المرسلين, consists of four volumes (see also Ḥâj. Khal., vol. iii, p. 511).

Each Ḥadîṣ is followed by a detailed explanation in Persian, interspersed with verses from the Qurân and sayings of distinguished saints and poets. The concluding portion of the work treats of divine love, mysticism, etc.

The preface is preceded by a short note in which it is said that the MS. was transcribed from the author's autograph copy :—

من كتاب الاربعين المسمى بروضة الواعظين من مجموعات معين المسكين و هي المتحليته بحلى الاحاديث والنقول المشتملته على زواجر جواهر المعقول والمنقول قد جمعت لطايفها اللالي المنثورة من كل خزينة و دفينة و من التحيات اتمامها و كتب من خط المصنف رحمة الله عليه ... •

The first Ḥadîṣ begins on fol. 36ᵇ; the second on fol. 123ᵇ; the third on fol. 174ᵃ; the fourth on fol. 262ᵃ.

The MS. breaks off at the end of the fourth Ḥadîṣ with the following hemistich of a verse :—

چون نظر در كرمت كردم ازين غم رستم •

Written in fair Nasta'liq.
Not dated; 17th century.

No. 1186.

foll. 564; lines 23; size $12 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4$.

شرح سفر السعادة

SHARḤ-I SUFAR-US-SA'ÂDAT.

A well-known Persian commentary upon Majd-ud-Dîn Firûzâbâdî's Sufar-us-Sa'âdat (also called صراط المستقيم) (see the preceding No.)

Commentator: 'Abd-ul-Ḥaq bin Sayf-ud-Dîn Dihlawî: عبد الحق بن سيف الدين دهلوي.

Beginning :—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم الخ •

The author, with his *takhallus* Ḥaqqī, has been repeatedly mentioned in this catalogue.

In the preface the author enumerates a large number of works referred to in his commentary. The preface is followed by an introduction divided into two *Qism*. The first treats of the science of Ḥadīṣ and of the authentic collections, and the second, of the Imâms of the four schools.

The contents of the work have been fully described by W. Pertsch, Gotha Arab. Cat., p. 55. See also Rieu, i, p. 15; Ethé, India Office Lib. Cat. No. 2656; Calcutta Madrasah Lib. Cat., p. 63; Ḥâj. Khal., vol. iii, p. 599; Flügel, Vienna Cat., vol. iii, p. 449, where the work is designated صراط المستقيم . The commentary was lithographed, Lucknow, 1885.

The following subscription at the end suggests that this valuable copy is due to the penmanship of the commentator himself :—

ثم انه كان تسويد هذا الكتاب بين الصلواتين من يوم الاثنين الرابع
والعشرين من شهر جمادى الاولى سنه ست عشر و الف والحمد لله ثم
تم انتساخ هذه النسخة و مقابلتها على يد مولفه الفقير الى الله عبد الحق
بن سيف الدين بن سعد الله سخره يوم الثلاثا السابع والعشرين من جمادى
الاخرى سنه الف و ثلاث ثلثين من هجرة سيد الاولين والآخرين ...... •

It would appear from the above note that 'Abd-ul-Ḥaq finished the composition of the commentary on 24 Jumâdâ I, A.H. 1016= A.D. 1607, and that he finished the transcription and collation of this copy on 27 Jumâdâ II, A.H. 1033=A.D. 1623.

Written in learned Naskh with numerous notes and emendations. The original folios have been placed in new margins.

Theology & Law

No. 643.

foll. 224; lines 17; size 9 × 5; 6 × 3.

جذب القلوب

JADB-UL-QULÛB.

A history and topography of Madînah.

Author: 'Abd-ul-Ḥaqq Dihlawî. عبد الحق دهلوي (d. A.H. 1052 = A.D. 1642).

Beginning:—

صد شکر که از تشنگي غم رستم
چون قطره بدرياي کرم پيوستم
بر کشتي توفيق ازل بنشستم
وز زمزم قدس چهرهٔ دل شستم

The author, who has already been mentioned (Nos. 490 and 537), says in the preface to the present work that he commenced its composition at Madînah, A.H. 998 = A.D. 1589, and completed it at Dihlî, A.H. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7ᵇ, is جذب القلوب الى ديار المحبوب

It is divided into seventeen Bâbs or chapters, as follows:—

1. fol. 7ᵇ.

در عدد اسماي اين بلدهٔ عظيم الشان زادها الله تعظيما و تشريفا.

2. fol. 15ᵃ.

در ذکر فضايل و محامد وي که باحاديث و آثار ثبوت رسيده.

3. fol. 43ᵃ.

در اخبار سکان اين بقعه کرامت نشان در قديم الزمان.

4. fol. 51ᵃ.

در انبعاث باعثه قدوم سید کاینات بدین بلدهٔ جامع البرکات ـ

5. fol. 55ª.

در هجرت نمودن سید المرسلین از مکهٔ معظمه بدین بلدهٔ مطیبه مکرمه ـ

6. fol. 77ᵇ.

در کیفیت عمارت مسجد شریف نبوي و سایر مقامات شریفه ـ

7. fol. 91ᵇ.

در بیان مجملي از تغیرات و زیادتهاي که در مسجد شریف بعد از آنحضرت صلی الله علیه وسلم راه یافته ـ

8. fol. 102ª.

در ذکر بعضي از فضایل مسجد شریف و روضهٔ منیف آنحضرت صلی الله علیه و سلم ـ

9. fol. 108ª.

در ذکر عمارت مسجد قبا و بیان سایر مساجد نبوي صلی الله علیه و سلم ـ

10. fol. 123ª.

در ذکر بعضي اثار متبرکه که بشرف حضور فایض النور مشهور و ماثور اند ـ

11. fol. 130ª.

در ذکر بعضي اماکن شریفه که در ما بین مکه و مدینه مشهور و معروف اند ـ

12. fol. 133ᵇ.

در ذکر فضایل مقبره شریفهٔ بقیع و مقابر آن ـ

13. fol. 154ᵇ.

در بیان فضایل جبل احد و شهداي آن رضوان الله علیهم اجمعین ـ

14. fol. 159ª.

در فضایل زیارت حضرت سید الانام و اثبات حیات الانبیا علیه و علیهم الصلوة و السلام ـ

15. fol. 173ª.

در بیان حکم زیارت قبر شریف از وجوب و استحباب و بیان توسل و استمداد از آنجناب جهت مآب ـ

16. fol. 186ᵇ.

در آداب زیارت حضرت سید انام و اقامت در آن عالیمقام و رجوع بوطن بالخیر والسلام ـ

17. fol. 203ᵇ.

در ذکر فضایل و آداب صلاة بر سید کائنات علیه افضل الصلواة و انچه متعلق است بدین باب ـ

A copy of the work is noticed in Rieu, iii., p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Ṣafar, A.H. 1048, *i.e.* four years before the author's death.

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

Scribe عبد الستار

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجموعهٔ لطیفه که مشتمل بر سه کتاب و دو رسائل از تصنیفات شیخ کامل عالم عامل شیخ عبد الحق دهلوی قدس سره است و بعضی مزین بخط شریف آن بزرگوار است ـ

A mutilated seal of a noble of 'Âlamgir's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one حسن محمد is found in different places. Several notes and 'Arḍ-didahs are found at the beginning and end of the copy.

No. 1223.

foll. 183; lines 21; size 9×6¼; 7¼×4½.

صلوة مسعودي

ṢALÂT-I MAS'ÛDÎ.

A very old copy of the well-known work on the prescribed prayer and religious rites according to the Ḥanafite school.

Author: Mas'ûd bin Maḥmûd bin Yûsuf us-Samarqandî مسعود بن محمود بن يوسف السمرقندي.

Beginning:—

الحمد لله الذي وعد الجنة للمطيعين بكرمه و منته و فتح بب التوبة على المذنبين بفضله و رحمته الخ ٭

The work, of an early origin, is well known, being invariably quoted by subsequent writers on the subject. It was edited by Maḥmûd bin Ismâ'il Mangalûrî, Bombay, 1887, and, with marginal notes, by Muḥammad Yâr, Lahore, 1892.

A list of the sources on which the work is based is found at the end of the copy. The latest are the Hidâyah, by Burhân-ud-Dîn Margînânî (d. A.H. 593=A.D. 1197) and the Ḥayrat-ul-Fuqahâ, composed in A.H. 695=A.D. 1295 (see Bûhâr Lib. Cat., vol. i, p. 83). Again the author of the Miftâḥ-ul-Jinân, written about A.H. 757=A.D. 1356 (See Rieu, i, p. 40; Ethé, Ind. Office Lib. Cat. No. 2565), mentions this work as one of his sources. It is therefore evident that the work was written in the first half of the eighth century. Ḥâj. Khal., vol. iv, p. 108, mentions the work without adding any particular: صلوة المسعودي.

In the beginning the present volume is said to be the second Daftar of the work: دفتر دوم صلوة مسعودي. It is divided into twenty-five sections, called *Bâb*, the first on مسح موزة (fol. 3ª), the second on

(تيمم) (fol. 10[b]), the third on كرامت مكان (fol. 21[a]). Sections IV–XXIV are devoted to the various kinds of prayers and the rites and observances connected with them. The twenty-fifth section treats of سجدات.

The first and the second *Daftar* of the work are noticed in the Âṣaf. Lib. Hand-list, vol. ii, p. 1122.

At the end of the copy are found the following three useful lists :—

(1) Names of Ṣaḥâbis.
(2) Names of 'Ulamâ and Mujtahids.
(3) Names of the works referred to by the author.

A list of the contents of the work is given at the beginning of the copy.

An old and correct copy. Written in learned Nasta'liq.

Dated 2 Ramaḍân, A.H. 891.

No. 1227.

foll. 174 ; lines 23 ; size 10×6 ; 8×3½

نقه بابري

FIQH-Î BÂBURÎ.

A rare work on Muhammadan civil and ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting and pilgrimage.

Author: Nûr-ud-Dîn bin Quṭb-ud-Dîn bin Aḥmad bin Zayn-ud-Dîn al-Khawâfî نور الدين بن قطب الدين بن احمد بن زين الدين الخوافي.

Beginning:—

و من يعتصم بالله نقد هدى الى صراط مستقيم - كتاب فقه بابري
و مولف اين كتاب شيخ نور الدين هرويست الخ •

We learn from the preface that for a long time the author cherished the idea of writing some work as a means of introduction to the presence of the emperor Bâbur, to whose ancestors the author's forefathers had been indebted; but that owing to a series of obstacles he could not carry out the plan until A.H. 925=A.D. 1519 when, with the object of visiting the *Ḥaramayn*, he undertook a long journey, and after reaching the vicinity of the royal territories succeeded in obtaining an introduction to the royal presence. Soon

afterwards he received the imperial order to write an authentic work in Persian on Muhammadan law. Hence the present composition. The author then proceeds to say that he based his composition on the following seven standard works, which he represents by symbols as follows:—

ه for هدايه - ك for كافي - شر for شرح وقايه - ش for شرح مختصر وقايه - خ for خزانه - ص for خلاصة - ق for فتاوى قاضي خان. As for the author's own additions he chooses the symbol ن.

The work comprises five Books (*Kitâb*) with numerous subdivisions and a Conclusion (*Khâtimah*), as follows:—

I. كتاب الطهارت, on fol. 3b.

II. كتاب الصلوة, on fol. 38a.

III. كتاب الزكوة, on fol. 127a.

IV. كتاب الصوم, on fol. 146b.

V. كتاب الحج, on fol. 156b.

The *Khâtimah*, on the rites and observances of visiting the sacred tomb of the Prophet, begins on fol. 172b.

Written in ordinary Nasta'lîq.

Dated 12 Dulhijjah, A.H. 1081.

Scribe: عبد الله شيخ داود.

The last folio is in a later hand.

No. 1225.

foll. 382; lines 18; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

فوائد فيروز شاهي

FAWÂ'ID-I FÎRÛZSHÂHÎ.

A unique copy of an encyclopaedia of Muhammadan law according to the Sunnite doctrine, with discussions on theological, moral,

ethical and philological questions closely connected with it, based on numerous quotations from standard works.

Author: Sharaf Muhammad ul-'Aṭṭârî شرف محمد العطاري.

Beginning:—

الحمد لله الحميد الحنان الذي خلقنا من الانسان و انطق الانسان بالبيان والبرهان الخ ٭

In the conclusion the author says that he dedicated the work to Abul Muẓaffar Sulṭân Fîrûz Shâh, by whom the author evidently means Fîrûz Shâh Tuġlaq of Dihlî, who reigned from A.H. 752–790 = A.D. 1351–1388. Neither of the two historians of Fîrûz Shâh, viz. Baranî and 'Afîf, mentions the present work and its author, nor are they mentioned by the author of the history of Fîrûz Shâh سيرت فيروز شاهي, noticed under No. 547. A work of similar nature, entitled فقه فيروز شاهي, originally compiled by Ṣadr-ud-Dîn Ya'qûb Muẓaffar Kirmânî, and edited after his death at the request of Fîrûz Shâh Tuġlaq, is noticed and fully described in Ethé, Ind. Office Lib. Cat. No. 2564.

In some of his verses the author adopts the *takhalluṣ* Sharaf.

The work is divided into 115 *Bâb*. This number, says the author, can be obtained by multiplying ي by ي and ه by ج, i.e. 10×10 and 5×3 or 100+15=115. Each *Bâb* is subdivided into several *Faṣl*.

Contents:—

fol. 11ᵃ. باب اول در علم و جهل

fol. 39ᵇ. باب دوم در ايمان و اسلام و احسان و ميثاق و علامات ايمان

fol. 44ᵃ. باب سيم در احكام شرع و معرفت مذهب سنت و جماعت و بيان فاعل مختار ٭

fol. 46ᵃ. باب چهارم در ستر عورت و بيان مواضعي كه حرة را دران رخصت است ٭

fol. 48ᵃ. باب پنجم در حيض و نفاس و استرا و اسقاط حمل

fol. 51ᵇ. باب ششم در احداث و انجاس و دباغت و بس خوردها و طهارة اشيا ٭

fol. 54ᵃ. باب هفتم در آبها و حوضها و چاهها

fol. 57ᵃ. باب هشتم در قضاء حاجت

باب سي و سيوم در كسوف و خسوف	fol. 149ᵃ.
باب سي و چهارم در نذر و اعتكاف و وقف	fol. 151ᵇ.
باب سي و پنجم در تفكر و معني نيت و معرفت دل و عمل دل •	fol. 153ᵃ.
باب سي و ششم در معرفت انسان و اجناس حيوانات ناطق و معرفت روح و عقل و بيان عدد عالم •	fol. 155ᵃ.
باب سي و هفتم در سلام و مصافحه و معانقه	fol. 158ᵃ.
باب سي و هشتم در فضيلت بشر بر ملك و عدد ملايك بر هر آدمي موكلند و بيان مكان ناكحه دار بندگان كه كجا ميدارند انرا حد و ساعة •	fol. 160ᵇ.
باب سي و نهم در سنتهاء ابراهيم خليل عليه السلام و در حجامت •	fol. 161ᵇ.
باب چهلم در سفر	fol. 165ᵃ.
باب چهل و يكم در الا و نعما و احياء سنت رسول. و وضع سنن و علم اليقين •	fol. 170ᵇ.
باب چهل و دوم در دعا ادعيه كه درين باب داخل نشده است بابوابي كه مناسب است درج كرده شد •	fol. 171ᵃ.
باب چهل و سيوم در نماز ها و ادعيه	fol. 184ᵇ.
باب چهل و چهارم در حقوق و عقوق	fol. 192ᵃ.
باب چهل و پنجم در صله رحم و نيكو داشتن يتيمان و بيوه زنان و تعهد دختران و نيكو داشتن مملوك •	fol. 197ᵃ.
باب چهل و ششم در صيد و ذبايح و احكام ماهي و ملخ	fol. 199ᵇ.
باب چهل و هفتم در ضيافت و اجابت دعوة	fol. 206ᵃ.
باب چهل و هشتم در منافع ماكولات	fol. 215ᵃ.
باب چهل و نهم در فضيلت خوردن ميوها	fol. 216ᵇ.
باب پنجاهم در عدد زناني كه بر مرد حرامند و من اجنبيات و حرمت مصاهرة •	fol. 218ᵃ.
باب پنجاه و يكم در نكاح كردن زن و داشتن زنان	fol. 219ᵃ.

The authorities quoted by the author are:—

- ترغيب الصلوة - كفاية الشعبى - صلوة مسعودي - كنز العباد
- مفاتيح المسائل - جامع الصغير - لباب الاحاديث - نصاب الاحتساب
- بدايه - روضة الصدور - بستان فقيه ابو الليث - زاد الارواح - شرعة الاسلام
- حصن الايمان - نوادر الفتاوى - فتاوى كبرى - جوامع الفقه - هدايه
- مبسوط - اخلاق الناصري - كشف المحجوب - مختصر القدوري - مرجيه
- مرصاد العباد - منتخب الاخبار - رسالة مولانا شمس الدين يحيى
- مجموعة شمسي - قصص الانبيا - رساله صدر الاسلام - رساله حجة الاسلام
- خلاصة الصلوة - شرح كرخي - زاد الفقها - گلستان سعدي - فتاوى نسفي
- واقعات ناطقي - فتاوى سمرقندي - كتاب السعادة - زبدة الصالحين - اربعين
مطلب المسلمين - شرح طحاوي - منافع - شرح العلائي etc. etc.

The Persian poets referred to are:—

شمس الدين دبير - خسرو - سعدي - نظامي - خاقاني
امير حسن and اثير الدين - همام الدين تبريزي.

Written in good Nastaʿlîq on thick paper. Foll. 223–238 and 248–297 are written in good Naskh. Spaces for rubrics are left blank in some places.

The MS. is not dated at the end, but the following note on the title-page, apparently written in the same hand as the text, says that it was transcribed at Jaunpûr in Rajab, A.H. 977:—

اين كتاب كه موسوم است بفوايد فيروز شاهي در بلده پر سرور جونپور
استكتاب كرده شد بتاريخ شهر رجب المرجب سنه سبع و سبعين و تسعمائه -
العبد منعم بن ميرم *

There are some marginal notes towards the beginning of the copy.

A full list of the contents, given at the beginning, occupies foll. 2ᵇ–11ᵃ.

Sufism

No. 1421.

(foll. 137; lines 15; Size 8×5; 4¾×2¾.

آداب عباسي

ÂDÂB-I 'ABBÂSÎ.

A Persian translation of Bahâ-ud-Dîn 'Âmili's (see No. 291) well-known work Miftâḥ-ul-Falâḥ, consisting of a collection of special prayers and invocations, in addition to the usual daily worship, definitely fixed for the several hours of the day and night.

Translator: Ṣadr-ud-Dîn Muḥammad Tabrîzi; صدر الدين محمد تبريزي.

Beginning:—

تقدیس و تسبیح پادشاه قادری را که خلص عبادتش مفتاح فلاح الخ •

The work is divided into six chapters, the headings of which have been fully enumerated in the Calcutta Madrasah Lib. Catalogue, p. 65; Bûhâr Lib. Catalogue, vol. i. p. 149. Another Persian translation of the work by Jamâl-ud-Dîn Muḥammad bin Ḥusayn Khwânsârî, is noticed under No. 1430.

Written in good Naskh on gold sprinkled paper, with a double-page illuminated 'Unwân.

Dated A.H. 1140.

No. 1403.

foll. 70; lines 11; size $10 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3$

الهامات منعمي

ILHÂMÂT-I MUN'IMÎ.

A collection of Ṣûfic maxims intermixed with aphorisms of a thoroughly mystical tendency.

Author: Mun'im منعم

Beginning:—

الحمد لمن اصطفي اميا على ساير المرسلين بالهامه علم الاولين و الآخرين الخ •

In the preface the author, who does not disclose his name, designates the work as الهامات منعمي or "the inspirations of Mun'im." He adds that the words الهام الغيب, the numerical value of which is A.H. 1120=A.D. 1708, express the date of its composition.

Two authors, bearing the name Mun'im, and flourishing at about the same time, are said to have written works of similar nature and of the same name, and it is difficult to ascertain which of these two is the author of the present work.

Khwushgû, in his Safînah (fol. 42ᵇ,) composed in A.H. 1147=A.D. 1734, while noticing the life of Mun'im Khân Khân-Khânân of Bahâdur Shah's time (Mun'im is a *takhallus*), says that he was attached to the service of Muḥammad Mu'aẓẓam Shâh, but subsequently entered the court of Bahâdur Shâh, who made him Wazîr, and conferred upon him the title of Khân-Khânân. He was a man of an exceptionally generous disposition. He died at Lahore in A.H. 1123=A.D. 1711, for which date Ḥakîm Chand Nudrat wrote the chronogram: شد از عالم وزير شاه عالم. This Mun'im, says Khwushgû,

wrote several works one of which is entitled الهامات منعمی and another مکاشفات منعمی (see No. 1405).

Ârzû, in his Majma'-un-Nafâ'is, vol. ii, fol. 465[b], followed by the author of the Makhzan ul-Ġarâ'ib, vol. ii, p. 837, says that Mun'im Khân Khân-Khânân, with his original name Mun'im Beg, was the son of Sulṭân Beg, *Kûtwâl* of Akbarâbâd. He received his education from Shaykh Kalîm Ullah, and first entered the service of Aurangzib, and then that of Mu'aẓẓam Shâh, and finally entered the court of Bahâdur Shâh, who honoured him with the title of Khân-Khânân and made him Wazîr. Ârzû adds that Mun'im was a disciple of Shaykh Muḥammadî; that he was "deeply immersed" in Ṣûfism, and composed several treatises on that subject.

Neither of the two biographers, viz., Ârzû or the author of the Makhzan, mentions any work of Mun'im by name.

Again, it is a popular belief in Patna that the present work and the مکاشفات منعمی (see No. 1405) are due to the authorship of an eminent saint of Bihâr, named Shâh Muḥammad Mun'im شاه محمد منعم; and the author of the Anwâr-i-Vilâyat (a modern Urdû tract, lithographed in Patna), p. 110, says that Shâh Muḥammad Mun'im of Pachnâ, near Shaykhpûrah, Monghyr, was a *Khalifah* of Mîr Sayyid Asad Ullah (*d.* A.H. 1147=A.D. 1734); that he spent his last days at Patna in the mosque of Mullâ Mîtan, where he died on the 11th of Rajab, A.H. 1185=1771. This Shâh Mun'im, says the author of the Anwâr-i-Vilâyat, left a work entitled الهامات منعمیه

The author of the Anwâr does not however refer to the مکاشفات منعمي.

A very beautiful copy written in elegant Nasta'lîq within gold ornamentations.

Not dated; 19th Century.

The following note, supposed to be in hand-writting of the author, is found on the title-page :—

اشارات چند بعبارات سودمند آررده شد از صاحب بصریان الوالابصار چشم اصلاح دارم - آنانکه خاک را بنظر کیمیا کنند - ایا بود که گوشهٔ چشمي بما کنند - ربنا تقبل منا انک انت السمیع العلیم -

foll. 1^b–18^a.

No. 1638.

انیس الارواح

ANÎS UL-ARWÂḤ.

Discourses and spiritual teachings of Shaykh 'Uṣmân Hârûnî, a disciple and Khalîfah of Khwâjah Ḥâjî Sharîf Zandanî. The author of the Mir'ât ul-Asrâr, who gives a detailed account of Shaykh 'Uṣmân's death, foll. 250^a–254^a, says that the Shaykh died at Mecca, where he had finally settled, on the 6th of Shawwâl, A.H. 607=A.D. 1210; see also Maṭlûb uṭ-Ṭâlibîn (Ethé, Ind. Office Lib. Cat. No. 653, col. 321). The author of the Khazînat ul-Aṣfiyâ, pp. 238-241, however, fixes the Shaykh's death on the 5th of Shawwâl, A.H. 617=A.D. 1220; see also Safînat ul-Auliyâ (Lib. MS.), p. 86, where the date is given as 6th Shawwâl, without mention of the year.

The discourses were collected by the Shaykh's Khalîfah, the renowned saint Khwâjah Mu'în ud-Dîn Chishtî Ajmîrî, who was born in Sistân in A.H. 537=A.D. 1142 and died at Ajmîr on the 6th of Rajab, A.H. 633=A.D. 1235 (see No. 53).

Beginning:—

الحمد لله رب العالمين ...... بدان اسعدک الله تعالی ...... از کلمات و انفاس شیخ المعظم و المکرم خواجه عثمان هارونی شنیده شد برساله که انیس الارواح نام است نبشته آمد الحمد لله رب العالمین دعاگوی مسلمانان درویش فقیر حقیر اضعف عباد الله معین الدین حسن سنجری (read سجزی) در شهر بغداد در مسجد خواجه جنید بغدادی قدس سره دولت پابوس حاصل شد الخ ٭

We learn from the preface that Khwâjah Mu'în ud-Dîn collected and wrote down these discourses at Bagdâd from the lips of his spiritual guide Shaykh 'Uṣmân Hârûnî, delivered in twenty-eight sittings on the following subjects:—

مجلس اول — سخن در احکام ایمان	on fol. 3^a.
مجلس دوم — در مناجات مبتر آدم علیه السلام	on fol. 3^b.
مجلس سوم — در خرابی شبرها	on fol. 4^b.

مجلس چهارم — در فرمانبرداری شوهر	on fol. 5^{a}.
مجلس پنجم — در صدقه دادن	on fol. 6^{a}.
مجلس ششم — در شراب مریز	on fol. 7^{a}.
مجلس هفتم — در آزار مومن	on fol. 7^{b}.
مجلس هشتم — در قذف	on fol. 8^{a}.
مجلس نهم — در کسب	on fol. 8^{b}.
مجلس دهم — در مصیبت	on fol. 10^{a}.
مجلس یازدهم — در کشتن جانوران	on fol. 10^{b}.
مجلس دوازدهم — در سلام کردن	on fol. 12^{a}.
مجلس سیزدهم — در کفارت نمازهای گذشته	on fol. 12^{b}.
مجلس چهاردهم — در فاتحه	on fol. 13^{a}.
مجلس پانزدهم — در صفت جنت	on fol. 13^{b}
مجلس شانزدهم — در فضیلت مسجد	on fol. 14^{a}.
مجلس هفدهم — در دنیا و گرد کردن مال	*ib.*
مجلس هجدهم — در عطسه زدن	on fol. 14^{b}.
مجلس نوزدهم — در بانگ نماز	on fol. 15^{a}.
مجلس بستم — در مومن	on fol. 15^{b}.
مجلس بست و یکم — در حاجت روا کردن	on fol. 16^{a}.
مجلس بست و دوم — در آخر الزمان	*ib.*
مجلس بست و سیوم — در تفکر و یاد کردن مرگ	on fol. 16^{b}.
مجلس بست و چهارم — در چراغ فرستادن بمسجد	*ib.*
مجلس بست و پنجم — در درویشان	*ib.*
مجلس بست و ششم — در شلوار داشتن و پیراهن	fol. 17^{a}.
مجلس بست و هفتم — در علما و امیران جابر	fol. 17^{b}.
مجلس بست و هشتم — در توبهٔ اهل سلوک	*ib.*

A copy of the work is noticed in Bûhâr Lib. Cat. vol. i, p. 130.

No. 1376.

foll. 219; lines 13; size $9\frac{1}{2} \times 7$; $5\frac{3}{4} \times 3\frac{1}{4}$.

انیس الطالبین و عُدَّة السالکین

ANÎS-UṬ-ṬÂLIBÎN WA 'UDDAT US-SÂLIKÎN.

The discourses, spiritual sayings and miraculous deeds of Muḥammad bin Muḥammad ul-Bukhârî, better known as Khwâjah Bahâ-ud-Dîn Naqshbandî, the founder of the Naqshbandî order (according to the present work, fol. 4ᵇ, he died on 4th Rabî 'I, A.H. 791=A.D. 1388), collected by his disciple Ṣalâḥ bin Mubârak ul-Bukhârî. According to Khazînat-ul Aṣfiyâ, p. 526, Bahâ-ud-Dîn died on the 3rd of Rabî 'I, A.H. 791=A.D. 1388 at the age of seventy-three. See also Nafâḥât-ul-Uns, p. 439; Ḥabîb-us-Siyar, vol. iii, Juz 3, p.87.

Beginning:—

حمد بی منتہا حضرت خدایرا جلّ سلطانه و عمّ نواله که محامد اولین و آخرین فاتحه تمجید اوست الخ •

We learn from the preface that in A.H. 785=A.D. 1384 Ṣalâḥ entered the service of Khwâjah 'Alâ-ud-Dîn 'Aṭṭâr (*d.* A.H. 802=A.D. 1400), who introduced him to the great Khwâjah Bahâ-ud-Dîn. Ṣalâḥ then adds that when he made known that he intended to collect the discourses and sayings of Bahâ-ud-Dîn, one of his friends informed him that Ḥusâm-ud-Dîn Khwâjah Yûsuf, one of the children of Ḥâfiẓ-ud-Dîn Kabîr ul-Bukhârî, and a constant companion of Bahâ-ud-Dîn, also cherished the wish to collect the discourses, but had been forbidden by Bahâ-ud-Dîn to do so for the time being. This information, says Ṣalâḥ, prevented him from undertaking the task until, after Bahâ-ud-Dîn's death, he was asked by 'Alâ-ud-Dîn 'Aṭṭâr to undertake the work. According to Ḥâj. Khal. i, p. 487, Ṣalâḥ collected these discourses in A.H. 785=A.D. 1383, which seems to be improbable.

The full title of the work, given on fol. 5ᵃ, is Anîs uṭ-Ṭâlibîn Wa 'Uddat us-Sâlikîn انیس الطالبین و عدة السالکین. It is also styled مقامات خواجه نقشبند, and is divided into four parts, called *Qism*, as

follows :—

I. On fol. 6b. در ولایت و ولي

II. On fol. 12b. در شرح ابتداء احوال خواجهٔ ما قدس الله روحه و ذکر سلسلهٔ خواجگان ما روح الله ارواحهم *

III. fol. 39b. در بیان صفت احوال و روش اخلاق و احوال و اقوال حضرت خواجهٔ ما قدس الله روحه و شرح طریقهٔ نسبت و نتایج صحبت و کیفیت معاملهٔ ایشان با طالبان و ذکر حقایقي و لطایفي که در هر محلی بر لفظ مبارک ایشان میگذشته است *

IV. fol. 78b. در ذکر کرامات و ظهورات و احوال و آثار که از حضرت خواجهٔ ما در محال تلاطم مواج ابحار ولایت بظهور آمده است *

The discourses of this great Shaykh are highly esteemed up to the present age by Ṣûfîs, particularly those of the Naqshbandî order. They have been collected by his disciples and followers. See Ethé, Ind. Office Lib. Catalogue, No. 1851 ; W. Pertsch, Berlin Catalogue, p. 10, No. 23 ; Rieu, ii. p. 862 ; A.S.B. Lib. Cat. No. 244 ; Bûhâr Lib. Catalogue, i. p. 143.

Written in good Nasta'lîq on thick paper, with an illuminated head-piece.

Dated Jumâdâ II, A.H. 994.

Scribe ; میر حسین ابن خواجه میر البخاري

No. 1377.

foll. 55 ; lines 18 ; size 7 × 5 ; 5 × 3¾.

The same.

An exceedingly valuable copy of an abridgment of the انیس الطالبین (see No. 1376), due to the penmanship of the celebrated Jâmî.

Beginning :—

اما بعد چنانکه در ظهور احوال و آثار اولیا را اختیار نیست د

اسباب وصول بصحبت مشایخ طریقت الخ •

The present abridgment was most probably made by the learned scribe himself. The arrangement of divisions is the same as in the original.

Written in learned Naskh, with marginal notes and emendations.

Dated Jumâdâ I, A.H. 856.

The name of the scribe runs thus at the end of the copy: على يد العبد الفقير عبد الرحمن الجامي تاب الله عليه.

It is to be noticed that the handwriting in this copy exactly agrees with that of Jâmî's autograph copy of his Silsilat-ud Dahab and his Diwân, noticed under No. 185.

No. 1639.

دليل العارفين

DALÎL UL-'ÂRIFÎN.

Discourses and teachings of the celebrated saint Khwâjah Mu'in-ud-Dîn Chishtî, collected by his disciple and Khalifah Khwâjah Qutb-ud-Dîn Bakhtyâr Kâkî 'Ushî خواجه قطب الدین بختیار کاکی اوشی.

Beginning:—

این صحیفهٔ علوم ربانی و تحفهٔ نقه مبانی از کلمات جان پرور مالک المشایخ ...... خواجه معین الدین حسن سجزی ...... شنوده می آمد جمع کرده شد در این مجموعه که نام اوست دلیل العارفین الخ •

Khwâjah Quṭb-ud-Dîn Bakhtyâr Kâkî was born in Ûsh (south-east of Andijân in Fargânah). His father Khwâjah Kamâl-ud-Dîn died when he was only a child 18 months old. When he was five years old his mother left him under the tuition of Abû Ḥafṣ who, says the author of the Mir'ât-ul-Asrâr, "fully adorned the boy with moral, religious and spiritual beauties." He then went to Bagdâd and there at the mosque of Imâm Abul Layṣ Samarqandi he became the disciple of the great Khwâjah Mu'in ud-Dîn Chishtî, in the presence of Shaykh Shihâb ud-Dîn Suhrawardi, Shaykh Auḥad ud-Dîn Kirmâni, Shaykh Burhân ud-Dîn Chishti and Shaykh Muḥammad Iṣfahâni. These events, says the author of the Mir'ât-ul-Asrâr, took

place when Bakhtvâr Kâkî was eighteen years old. He then came to Multân, where he met Shaykh Bahâ-ud-Dîn Dakarîvâ and Shaykh Jalâl-ud-Dîn Tabrizî. It was at Multân that his disciple and Khalifah Khwâjah Farîd-ud-Dîn Ganj Shakar met him for the first time. From Multân he came to Dihlî, where the then reigning sovereign Sultân Shams-ud-Dîn Iltamish became his faithful follower and visited him once a week. During his stay at Dihlî he attracted a large number of devotees and saints, among whom the most distinguished were Shaykh Jamâl-ud-Dîn Muhammad Bistâmî (the then Shaykh-ul-Islâm of Dihlî), Qâdî Hamîd-ud-Dîn Nâgûrî, Shaykh Badr-ud-Dîn Gaznawî and others. On the death of Jamâl-ud-Dîn Muhammad Bistâmi, the Sultân offered Kâkî the post of Shaykh-ul-Islâm, but he refused it and it was given to Shaykh Najm-ud-Dîn Ṣugrâ. During his stay at Dihlî, he was twice visited by Khwâjah Mu'în-ud-Dîn Chishtî. Towards the close of his life, Bakhtyâr Kâkî visited Khwâjah Mu'în-ud-Dîn at Ajmîr, and twenty days after his return to Dihlî he received the news of the Khwâjah's death. It is related by almost all his biographers that once, when Bakhtyâr Kâkî was attending a singing party at the house of his neighbour Shaykh 'Alî Sikzî (a relative of Khwâjah Mu'în-ud-Dîn Chishtî), the singer recited the following verse of Shaykh Ahmad Jâm :—

کشتگان خنجر تسلیم را · هرزمان از غیب جانی دیگراست

This verse acted upon Kâkî with such force that he fell into a sudden ecstasy. It lasted for three or four days until he died, Monday, 14th Rabî' I, A.H. 633=A.D.1235. He was buried near the Ḥauḍ-i-Shamsî at Dihlî. He left two sons, viz. (1) Shaykh Ahmad, also called Khwâjah Ahmad Tamâchî, who was still alive in the time of Khwâjah Nizâm-ud-Dîn Auliyâ (*d.* A.H. 725=A.D. 1324) and is buried by the side of his father, and (2) Shaykh Muhammad, who died at an early age. As for his title Kâkî, it is said that every day one or more dry loaves (*kâk*), as much as sufficed for the members of his family present, were found in the balcony of his room, or, according to some, under his *Muṣallâ* (prayer carpet). Bakhtyâr was the pet-name given to him by his spiritual guide Khwâjah Mu'în-ud-Dî..

For his life see Akhbâr-ul-Akhyâr, pp. 29–32; Mir'ât-ul-Asrâr, foll. 320b–327b. The work is mentioned in Rieu, iii, p. 973.

The discourses begin with the date 5th Rajab A.H. 512=A.D. 1118, بتاريخ پنجم ماه رجب سنه اثني عشر و خمساية. This is evidently erroneous, as Khwâjah Mu'în ud-Dîn was born in A.H. 537=A.D. 1142, i.e. twenty-five years after that date.

The discourses are arranged under two main headings, called *Qism*, viz. در فقه و صلوٰة و تسبیح و اوراد و جز آن, on fol. 19b and در سلوک و فواید آن, on fol. 45a.

No. 1641.

راحت القلوب

RÂḤAT-UL-QULÛB.

Utterances of Khwâjah Farîd-ud-Dîn Mas'ûd Ganj-Shakar, collected by his spiritual successor Shaykh Niẓâm-ud-Dîn Muḥammad Bada'ûnî, entitled Sulṭân-ul-Mashâ'ikh and Niẓâm Auliyâ. See No. 1357.

Beginning:—

الحمد لله رب العالمین .... بدانکه این جواهر گنج الهام ربانی الخ •

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foll. 140b–183b.

No. 1642.

راحت المحبین

RÂḤAT-UL-MUḤIBBÎN.

Discourses and spiritual teachings of Shaykh Niẓâm-ud-Dîn Muḥammad Badâ'ûnî, entitled Sulṭân-ul-Mashâ'ikh and Niẓâm-ul-Auliyâ, collected by his most favourite disciple, the celebrated Amir Khusrau of Dihlî (*d.* A.H. 725=A.D. 1324), who has been mentioned in connection with his poetical works, pp. 176–199.

Beginning:—

این انوار اسرار النبی و این آثار اخبار نامتناهی از انفاس متبرکهٔ خواجه راستین ...... نظام الحق و الشرع و الدین ...... نوشته آمد •

In the beginning Amir Khusrau, who designates himself خسرو لاچین, says that he collected these discourses relating to the accounts of prophets and saints from the lips of his spiritual guide Shaykh

Nizâm Auliyâ on different dates. He further adds that when he visited the Shaykh on Monday, 20th Rajab, A.H. 689=A.D. 1290, he (Khusrau) mentioned to him that on a former occasion he had collected some discourses of the Shaykh in the form of a book entitled افضل الفواید, and now wished to make a second collection of discourses relating, preferably, to the history of the prophets and to spiritualism.

The discourses, uttered, as usual, in several successive sittings, begin with Monday, 20 Rajab, A.H. 689=A.D. 1290 and end with Saturday, 9 Muharram, A.H. 691=A.D. 1292.

The work is mentioned by Rieu, vol. iii, p. 973, who could not however, ascertain the name of Khusrau.

Nizâm Auliyâ's discourses were also collected by another favourite disciple, the eminent poet Mîr Hasan Dihlawî (see vol. i, p. 196), and entitled فوائد الفواد (see Rieu, iii, p. 972).

All five treatises are written in a clear and legible Nasta'liq.

Not dated; apparently 19th century.

رسائل تصوف از کاشی

(3) (Nos. 1505–1532)

foll. 422; lines 18–19; size $7 \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

A collection of twenty-eight treatises on psychological, metaphysical and mystical topics. The first eleven of these treatises are by Afdal Kâshî, and the remaining seventeen by Muhammad Dihdâr.

A.

Eleven treatises by Afdal Kâshî.

Khwâjah Afdal ud-Dîn Muhammad Kâshânî خواجه افضل الدین محمد کاشانی was a distinguished Sûfî and a great Rubâ'î writer. A collection of his Rubâ'îs is noticed in Rieu ii, p. 739[a], No. 4, and in Ethé, Bodl. Lib. Cat. No. 749. The authors of the Riyâd ush-Shu'arâ, fol. 10[a], and the Makhzan ul-Garâ'ib, p. 19, say that the celebrated Nasîr-ud-Dîn Tûsî (*d.* A.H. 672=A.D. 1273) was the sister's son of Afdal Kâshânî, but according to Ârzû, vol. i, fol. 4[a], and the Suhuf-i Ibrâhîm, fol. 8[b], he was the spiritual teacher of Nasîr-ud-Dîn, who, says the author of the Suhuf, greatly benefited by Afdal's teaching. Taqî Auhadî, who holds a very high opinion of Afdal, says

that the latter was a Ṣûfî of great eminence, and that Naṣîr ud-Dîn owed his vast spiritual knowledge to him. The author of the Natâ'ij ul-Afkâr p. 17, observes that Afḍal was a contemporary of Naṣîr ud-Dîn Ṭûsî, and that in his earlier days he fell in love with a tailor's son. According to Taqî Kâshî, Oude Cat. p. 17, Afḍal died in A.H. 707=A.D. 1307.

I. foll. 1ᵇ-34ᵃ.

No. 1505.

ترجمة النفس

TARJUMAT UN-NAFS.

A Persian translation and analysis of Aristotle's treatise on the soul, entitled كتاب النفس.

Beginning:—

بنام ایزد بخشاینده بخشایشگر همگی انچه دانای یونان ارسطو طالیس یاد کرد در کتاب نفس الخ •

The tract is divided into three *Maqâlah*, the first on fol. 4ᵃ, the second on fol. 8ᵃ and the third on fol. 22ᵇ.

According to Ḥâj. Khal. vol. v. p. 164, the original work by Aristotle was translated into Syriac by Ḥusayn and also by Isḥâq. Wenrich, *de auctorum Graecorum versionibus*, etc., p. 134, states that from Syriac it was translated into Arabic by Yaḥyâ bin 'Adî. Comp. Ethé, Bodl. Lib. Cat. No. 1422, viii; Rieu ii, p. 834ᵇ, No. xxiii; Ethé, Ind. Office Lib. Cat. Nos. 1812, 1 and 1921, 4.

II. foll. 34ᵃ-85ᵃ.

No. 1506.

عرض نامه

'ARḌ NÂMAH.

A treatise on unessential matters (عرض), in contrast to essential ones (جرم).

Beginning:—

خداوندا بفزونی جود و فروغ وجودت که جان بوی جویا و خرد بوی گویا شد الخ •

It is divided into four *'Arḍ*, as follows :—

1 on fol. 38ᵃ عرض نخستین عرض اجسام که در پایهٔ انفعال و قبول کنش اند ٭

2. on fol. 51ᵃ عرض دوم عرض کنندگانند، و کار کران در اجسام عالم و جسم مردم و اقسام آن ٭

3. on fol. 56ᵇ عرض سوم عرض دانشهای مردم و اقسام آن

4. on fol. 75ᵃ عرض چهارم عرض دانندگان و بیان ماهیت و انیت دانندهٔ ٭

See Ethé, Ind. Office Lib. Cat. Nos. 1812, 2 and 1921, 13.

III. foll. 85ᵇ–109ᵇ.

No. 1507.

ينبوع الحيوة

YANBÛ' UL-ḤAYÂT.

A Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen *Faṣl*.

Beginning :—

ترجمهٔ فصل اول از جمله سیزده فصل از سخنان هرمس الهرامسه و هو ادریس النبي بنام ينبوع الحيوة در معاتبت و نصیحت نفس الخ ٭

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873. See also Ethé, Ind. Office Lib. Cat. Nos. 1921, 14 and 1922, 16.

IV. foll. 110ᵇ–123ᵃ.

No. 1508.

ساز و پیرای شاهان

SÂZ WA PÎRÂ-I SHÂHÂN.

A treatise on the rights, duties and responsibilities of kings and

rulers.

Beginning :—

آغاز گفتار کریم بنام آنکه آغاز و انجام هرگفتار و کردار ازو و بدوست الخ •

The treatise comprises a *Muqaddimah*, three *Guftâr* and a *Faṣl*, as follows :—

Muqaddimah, on fol. 110ᵇ. در یاد کردن سبب این نامه

Guftâr I, on fol. 112ᵃ. در معنی نام پادشاه و یاد کردن اصناف پادشاهان هستیهای این جهان •

Guftâr II, on fol. 115ᵃ اندر بیان کار مردم و پادشاهی او و شمردن آن چیزها که ویرا بباید تا بدان پادشاه شود بر مردم دیگر •

Guftâr III, on fol. 120ᵃ. اندر کار کنان و نایبان پادشاه

Faṣl, on fol. 122ᵃ. اندر ختم این نامه

Comp. Ethé, Bodl. Lib. Cat. No. 1445, II, and Ethé, Ind. Office Lib. Cat. No. 1921, 5.

V. foll. 124ᵃ–130ᵃ.

No. 1509.

(رسالۀ سوال و جواب)

(RISALAH-I SUWÂL WA JAWÂB).

A mystical tract in the form of questions and answers explaining the difference between 'Sleep' and 'Death,' the functions of the soul, etc.

Beginning :—

فصل سوال بنده می نماید که فرق میان مرگ و خواب چیست و نفس که قالب بدان قایم است بوقت خواب بیرون می شود یا نه و اگر بیرون مي شود چرا اگر المي بوی میرسد در حال بیدار مي گردد و ازان با خبر بود و اگر بیرون نمی شود سبب غفلت چیست تا بدان صفت افتاده مي شود الخ •

VI. foll. 130b–141a

No. 1510.

چهار عنوان.

CHAHÂR 'UNWÂN.

A Ṣûfic tract, derived, as the author says in the preface, from the Kîmiyâ-i Sa'âdat of Imâm Ġazâlî (see No. 1346).

Beginning:—

الحمد لله رب الارباب و مسبب الاسباب، و مفتح الابواب و مسهل امور الصعاب الخ •

The work is divided into the following four *'Unwân*:

1. on fol. 131a.
   On self-knowledge: در شناخت خود است
2. on fol. 135b.
   On the knowledge of God: در شناختن حق سبحانه و تعالی
3. on fol. 138a.
   On the knowledge of the world: در معرفت دنیا
4. on fol. 139a.
   On the knowledge of future life: در شناختن آخرة

Comp. Rieu ii, p. 289b, xii.

VII. foll. 141b–147b.

No. 1511.

مبادي موجودات نفسانی

MABÂDÎ-I MAUJÛDÂT-I NAFSÂNÎ.

A metaphysical tract on the soul.

Beginning:—

سپاس و ستایش نگارندهٔ جانرا بخرد و بپای دارندهٔ خرد را بخرد الخ •

In the preface the author, who designates himself افضل الملة و الدين محمد القاساني, states that he divided the tract into five *Faṣl*. Unfortunately there are several *lacunae* in the text.

The first folio of the tract (141[b]) is followed by two blank leaves and a good deal of the first *Faṣl*, which begins on fol. 141[b], is wanting. The second *Faṣl* (fol. 145[a]), a very short one, is complete, but the third, beginning on the same folio, suddenly breaks off on fol. 146[a], after which the fifth *Faṣl* begins on fol. 147[a]. It is therefore evident that a portion of the third *Faṣl* and the whole of the fourth are missing. This fact is evidenced by the following note on the margin of fol. 146[a]: از اینجا قدری افتاده, that is to say "a portion is missing after this."

Comp. Ethé, Bodl. Lib. Cat. No. 1445, vi and Ethé, Ind. Office Lib. Cat. No. 1921, 11.

VIII. foll. 148[a]-161[a].

No. 1512.

(كلمات افضل كاشي)

(KALIMÂT-I AFḌAL KÂSẖÎ).

A collection of five short discourses on metaphysical matters.

1. on fol. 148[a]; beginning:

از بابا افضل كاشي كلماتی كه از اقلام مبارک از خلاصۀ اخبار عنصر الخ •

On fol. 148[b] the author refers to his two previously written treatises مدارج الكمال (see No. 1515) and رۀ انجام نامه (see No. 1514) On fol. 152[a] he also mentions his جاودان نامه (see No. 1513).

2. on fol. 151[b]; beginning:

منه آدمی در کوشش از برای نجات جستن است اکنون ما را دانستنی است الخ •

3. on fol. 152[a]; beginning:

منه من جاودان نامه فصل بدانکه چون خواهی که آگه شوی از حال نفس بعد از مرگ تن الخ •

4. on fol. 153[a]; beginning as in Ethé, Bodl. Lib. Cat. No. 1445 v, and Ethé, Ind. Office Lib. Cat. No. 1921, 10.—

دل عزیزت و نفس شریفت مستعد و آراسته نظر الهي و انوار نامتناهي باد الخ •

5. on fol. 158ª; beginning:

من کلام العرفاني بیان مراتب الحس و العقل و الکشف بدا،، و فقک الله تعالي که انسان را در خلقت اطوار است الخ •

IX. foll. 161ª–191ª.

No. 1513.

جاودان نامه

JÂWIDÂN NÂMAH.

'The Book of Eternity.' A metaphysical tract on the beginning and end of being.

Beginning—

الحمد لله رب العالمین .... بدانکه این نامه ایست از ما به برادرانی که ایشانرا انسانیت رنجه دارد الخ •

The work is divided into the following four *Bâb*:

1. on fol. 163ª. در شمردن اقسام علوم بطریق کلی, in five *Faṣl*.
2. on fol. 163ª. در شناختن خود وراه آن, in ten *Faṣl*.
3. on fol. 175ª. در شناختن آغاز کار, in ten *Faṣl*.
4. on fol. 183ª. اندر شناختن انجام, in ten *Faṣl*.

Comp. Rieu ii, p. 831ª, No. xxv; Ethé, Ind. Office Lib. Cat. Nos. 1813 and 1922, 8; Ḥâj. Khal. vol. ii, p. 582.

X. foll. 191ª–202ª.

No. 1514.

ره انجام نامه

RAH-ANJÂM NÂMAH.

Another metaphysical tract on consciousness and cognition.

Beginning:—

لله الحمد اهل الحمد و ولیه و منتهاه ...... چنین گوید محرر این رقوم و مقرر این معاني و علوم الخ •

The tract, styled in the heading as well as in the introduction, انشا نامه, is identical with the ده انجام نامه noticed in Rieu ii, p. 830^{b} No. xxiii; Ethé, Bodl. Lib. Cat. No. 1444, III, and Ethé, Ind. Office Lib. Cat. No. 1921, 6.

It is divided into the following three *Guftâr*:

1. on fol. 191^{b} اندر آگهی دادن از وجود و صفات وجود خود in ten *Dar*.
2. on fol. 198^{a}. اندر آگهی دادن از آگهی و علم که چیست
3. on fol. 200^{a}. اندر آگهی دادن از فایده و منفعت علم و آگهی in three *Dar*.

XI. foll. 202^{b}–225^{b}.

No. 1515.

مدارج الکمال

MADÂRIJ UL-KAMÂL.

'Stages of Perfection,' a mystical tract, being a translation of the author's own Arabic work of the same title.

Beginning:

بنام خدائی که جز او خدائی نیست آغاز هر چیز و اوبی آغاز الخ •

It is divided into eight sections, called کشایش, as follows:—

1. on fol. 204^{b}, in six *Faṣl*. در گوهر مردم و آنچه اوراست درو یافته شود •
2. on fol. 213^{a}, in one *Faṣl*. در بیان آنچه جدا شد مردم از جز مردم •
3. on fol. 215^{a}, in four *Faṣl*. در بیان مراتب خاصیت مردم میان دو طرف نقصان و کمال •
4. on fol. 219^{a}, in one *Faṣl*. در بیان اسباب یاری دهنده خاصیت مردم را بر رسیدن بکمال •
5. on fol. 220^{b}. در آفات و اسباب که نفس را از کمال و غایت خویش باز برند و بکسلند •
6. on fol. 221^{b}, in one *Faṣl*. در نشانهاي کمال خاصیت مردم
7. on fol. 222^{b}. در ذکر طریق حاصل کردن اسباب یاري دهنده
8. on fol. 224^{a}. در پیدا کردن فایدت و منفعت دانش

Comp. Ḥâj. Khal. v, p. 469; Rieu ii, p. 830ᵇ, No. xix; Ethé, Ind. Office Lib. Cat. No. 1921, 2.

B.

Seventeen treatises by Muḥammad Dihdâr.

Khwâjah Muḥammad Dihdâr, with the poetical *nom de plume* Fânî, خواجه محمد دهدار المتخلص به فاني بن خواجه محمود, was the son of Khwâjah Maḥmûd. He belonged to an Arab family that at first settled in Ḥavîzah, a town of Khuzistân, and later on emigrated to Shîrâz. Fânî came to India and enjoyed the patronage of the celebrated 'Abd ur-Raḥîm Khân Khânân, to whom some of his treatises are dedicated. Taqî Auḥadî, vol. ii, fol. 704ᵇ, says that Khwâjah Muḥammad Dihdâr Maḥmûd Fânî was born in Shîrâz and died there, that he was a great mystic, and had strong faith in Bâbâ Rajab Fuḍlah Nûsh بابا رجب نضله نوش. According to the author of the Riyâḍ ush-Shu'arâ, fol. 296ᵇ, Fânî wrote commentaries on نفحات - رشحات - گلشن راز and خطبة البيان, and also composed several treatises on Ṣûfism and mysticism. Rieu, p. 1094ᵇ, on the authority of Mi'yâr-i Sâlikîn, says that Muḥammad Dihdâr stayed many years at the court of Burhân Niẓâm Shâh, who appointed him Nâẓir of his kingdom, and that after the death of that prince's successor, A.H. 972=A.D. 1564, he went to Surat where he died in A.H. 1016=A.D. 1607.

For further particulars of the author and his works see Rieu, p. 816; Makhzan ul-Garâ'ib, p. 606; Sprenger, Oude Cat. p. 393; G. Flügel, iii, pp. 455–457; Ethé, Bodl. Lib. Cat. No. 1298, 7–13 and 15; Ethé, Ind. Office Lib. Cat. No. 1922, 27; Jahrbücher, vol. 85; Anzeigeblatt, p. 54.

XII. foll. 226ᵇ–234ᵃ;

No. 1516.

رساله در اثبات واجبات

RISÂLAH DAR IṢBÂT-I WÂJIBÂT.

A treatise on the supremacy of man over other beings, the existence and unity of God, the present and future life.

Beginning:—

حمد و سپاس بیقیاس مر خداوندیرا که در مشکوة دل انسان الخ •

It is divided into a *Muqaddimah*, three *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 226ᵇ: در بیان شرف و فضیلت انسان

Faṣl I is not marked by any rubric.

Faṣl II, on fol. 229ᵃ: در بعضی اشارات بلسان اهل ذوق و تصوف

Faṣl III, on fol. 230ᵇ: در اشارت بوحدت وجود و کثرت در اطوار نمود

Khâtimah, on fol. 234ᵃ: در اشارت بمبداء و معاد

XIII. foll. 235ᵃ–250ᵃ.

No. 1517.

رسالهٔ عشرهٔ کامله

RISÂLAH-I 'ASHRAH-I KÂMILAH.

A treatise on the relation of man to the ten intellects, divided into ten *Fiqrah*.

Beginning:—

حمد و سپاس مر خداوندیراست که خواص بندگان خود را از نعمت توفیق برخوردار داشته الخ *

In the preface the author dedicates the work to 'Abd ur-Raḥîm Khân Khânân.

XIV. foll. 250ᵇ–257ᵃ.

No. 1518.

رسالهٔ ذوقیات

RISÂLAH-I DAUQIYÂT.

Beginning:—

لک الحمد و انت اهل له حمدا یعلو حمد الحامدین من الازل الی الابد الخ *

For other copies see G. Flügel, iii, p. 457; Ethé, Bodl. Lib. Cat. No. 1298, 13.

XV. foll. 257ᵃ-260ᵃ.

No. 1519.

رساله در توحید

RISÂLAH DAR TAUḤÎD.

A treatise on the unity of God, identical with the نفایس الارقام noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat. No. 1298, 8

Beginning :—

جل ربی لا اله الا هو له الحمد فی الاولی و الآخرة - و منت و سپاس مر خداوندیرا تعالی شانه الخ *

The treatise consists of two *Maṭlab*, the first beginning on fol. 258ᵃ and the second on fol. 259ᵇ.

XVI. foll. 261ᵃ-272ᵇ.

No. 1520.

نفایس الارقام

NAFÂ'IS UL-ARQÂM.

It is identical with the treatise of the same title noticed in G. Flügel iii, p. 456 and Ethé, Bodl. Lib. Cat. No. 1298, 11.

Beginning :—

ثنا و ستایش مر خداوندیرا که دلیلیست ذات او بر ذات او و منزه است از مجانست مخلوقات صفات الخ *

It is divided into ten *Raqam*, as follows :—

1. on fol. 261ᵇ. رقم اول در بیان ابطال دور
2. on fol. 262ᵇ. رقم دوم در ابطال تسلسل
3. on fol. 264ᵃ. رقم سوم در بیان برهان سلم
4. on fol. 264ᵇ. رقم چهارم در بیان اثبات واجب بطریق متکلمین
5. on fol. 266ᵇ. رقم پنجم در اثبات واجب بطریق حکما
6. on fol. 267ᵃ. رقم ششم در استدلال بدلایلی که مخصوص بحکیم یا متکلم نیست و محتاج بابطال دور و تسلسل نه *

7. on fol. 267b. رقم هفتم در توحيد چه بعد از وحدانيت واجبست
8. on fol. 268a. رقم هشتم در توحيد بطريق حكما
9. on fol. 268b. رقم نهم موافق مشرب صوفيه
10. on fol. 270a. رقم دهم در تلويح بر خاتمه كه عقل صحيح و ذوق صريح آنرا نمايد و ازان راه بمطالب عاليه برد *

XVII. foll. 272b–281b.

No. 1521.

كواكب الثواقب

KAWÂKIB UṢ-ṢAWÂQIB.

The work is dedicated to Mirzâ Yûsuf Khân.

Beginning:—

الحمد لله الذي علم الانسان مالم يكن يعلم .... بعد از حمد و سپاس حضرت حق جل و علا و درود بر سرور انبيا الخ *

Mirzâ Yûsuf Khân, to whom the work is dedicated, belonged to a Sayyid family of Mashhad. He was made a Manṣabdâr of 2,500 in the thirtieth year of Akbar's reign, and subsequently was appointed Governor of Kashmîr. He also served in the Deccan under Abul Faḍl, and died in Jumâdâ II, A.H. 1010=A.D. 1601. See Beal. Oriental Biographical Dictionary, p. 422.

The work is divided into seven *Kaukab*, as follows:—

1. on fol. 273a. كوكب اول در فضيلت دانش از روى اختصار
2. on fol. 273b. كوكب دوم در كيفيت دانش
3. on fol. 274a. كوكب سوم در اثبات واجب و توحيد او عز شانه
4. on fol. 275a. كوكب چهارم درين مطلب به بيانى موافق ذوق عرفا
5. on fol. 275b. كوكب پنجم در ايمان و اشارة بدانستن آن نفس كه بموجب حديث من عرف نفسه فقد عرف ربه شناخت او موجب شناخت رب است *

6. on fol. 278ᵇ. کوکب ششم در بیان مسئلهٔ قضا و قدر که اهتمام تمام در شان آن هست و اگر اندکی غلط شد موجب خلل ایمان است •

7. on fol. 280ᵇ کوکب هفتم در بیان حکمت و اختلاف مذاهب

XVIII. foll. 282ᵃ–295ᵃ.

No. 1522.

اشراق النیّرین

ISHRÂQ UN-NAYYARAYN.

Beginning :—

الحمد لله رب العالمین حمدا ینبغی العظمته و عز جلاله .... بعد از تمهید اساس شکر و سپاس بیقیاس الخ •

XIX. foll. 295ᵇ–310ᵃ

No. 1523.

دُرِّ یتیم

DURR-I YATÎM.

Beginning :—

حمد و سپاس ازلی الاساس مر آفریده‌کاری را که شان الوهیتش مقوم وجود موجوداتست الخ •

For other copies see G. Flügel, iii, p. 456; Ethé, Bodl. Lib. Cat. No. 1298, 9.

foll. 310^b–314^a

No. 1524.

رسالة الوجدانيات و الذوقيات

RISÂLAT UL-WAJDÂNIYÂT WAḎ-ḎAUQIYÂT.

The title of the work is not given in the MS., but is found in the copies noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat No. 1298, 7.

Beginning :—

حمد و سپاس مر آفریدگاریرا که نهال رجود عالم بمیوهٔ انسانی آراست الخ •

XXI. foll 314^a–328^b.

No. 1525.

الف الانسانیه

ALIF UL-INSÂNIYAH.

A mystical interpretation of the Quranic Sûrahs والضحی and الم نشرح لک صدرک.

Beginning :—

حمد و سپاس و ستایش بیقیاس حضرت خداوند راست جل و علا الخ •

The tract is dedicated to 'Abd ur-Raḥîm Khân Khânân.

XXII.

foll. 328^b–345^a.

No. 1526.

رقائق الحقائق

RAQÂ'IQ UL-ḤAQÂ'IQ.

Beginning :--

تبارک اسمک اللهم یا من کل یوم هو في شان .... سپاس مر آن خداوندیرا که ظهور کرد سپاس او مر ذات مقدسش را در لباس بندگان

الخ .

For other copies see G. Flügel iii, p. 456 ; Ethé, Bodl. Lib. Cat. No. 1298, 10.

The work is divided into a *Fath*, seven *Raqiqah* and a *Khatm*.

XXIII

foll. 345^b–399^a.

No. 1527.

خلاصة الترجمان

KHULÂṢAT UT-TARJUMÂN.

The full title of the work, as given on foll. 246^b, and 397^b, is خلاصة الترجمان فی تاویل خطبة البیان, that is to say, comments upon the sayings of 'Alî collected under the title خطبة البیان (see No. 1563.)

Beginning :—

الحمد لله الذي خلق الانسان علمه البیان المنان .... اما بعد

چنین گوید پیکر گفتار و صورت دیوار محمد بن محمود الملقب به دهدار

الخ .

The work is dedicated to 'Abd ur-Raḥîm Khân Khânân.
A copy is noticed in Ethé, Ind. Office Lib. Cat. No. 1922, 27.

XXIV.

foll. 399^b–408^b.

No. 1528.

A treatise without any title in reply to a question on the rights and privileges of the descendants of the Prophet.

Beginning :—

از عدم نمودار محمد دهدار بجانب طالب حق سلالهٔ ذریهٔ طاهرهٔ نبویه الخ ٭

XXV. foll. 408ᵇ–409ᵇ.

No. 1529.

Another anonymous tract written in reply to a question on the relation of individual minds to the ten intellects.

Beginning :—

از عدم نمودار محمد دهدار بجانب نور بخش دیدهٔ نجابت و حق جوئی سلمه الله تعالی ٭

XXVI. foll. 409ᵇ–412ᵃ.

No. 1530.

A third anonymous tract on Muhammad and the universal soul

Beginning :—

از عدم نمودار محمد دهدار نجابت (بجانب ... read) نوردیده سیادة بلغه الله تعالی کماله الخ ٭

XXVII. foll. 412ᵇ–417ᵃ.

No. 1531.

افادات.

IFÂDÂT.

Spiritual teachings and instructions of the author.

Beginning :—

در هر عالم و در هر مرتبه کمال را ظهوریست بحسب آن عالم الخ ٭

XXVIII. foll. 417ᵃ–422ᵃ

No. 1532.

An anonymous tract on God's relation to the creation.

Beginning :—

باسمه سبحانه وارد وقت این نمود بی بود در بیان تنزلات حضرت وجود در مراتب موجود الخ ٭

Written in good minute Naskh within gold-ruled and coloured borders.

Not dated ; 17th Century.

A seal, bearing the inscription لسان السلطان محمود الدوله منشي محمد مقدر عليخان بهادر, and dated A.H. 1277, is found on the title-page.

رسائل تصوف احمد الکاشانی

MANUSCRIPTS OF MIXED CONTENTS.

(1)

(Nos. 2084-2112.)

foll. 260; lines 19; size $8\frac{1}{4}\times 5$; $6\times 3\frac{1}{2}$.

A very rare and interesting collection of twenty-nine treatises dealing with Ṣûfism, religious and ethical principles, etc. etc.

The titles of some of these treatises are given in the text; some have their titles on the margin, given in a later hand; while a few are anonymous.

Not one of these treatises is mentioned in any other Catalogue. It would appear from the preface of the eighteenth treatise (No. 2101) that Aḥmad bin Maulânâ Jalâl ud-Dîn ul-Kâs̲h̲ânî احمد بن مولانا جلال الدين الكاشاني is the author of that tract. His name does not appear in any other treatise; but the style and the mode of expression, which are uniform and similar in all the treatises; the repeated occurrence of the same sources; the quotations from the same poets, etc. etc., leave no doubt that the author of all these treatises is one and the same, viz., Aḥmad bin Jalâl ud-Dîn Kâs̲h̲ânî. This assertion is further evidenced by the frequent occurrence of one and the same form of address: ای طالب صادق, so common in each and every treatise; see foll. 12ᵇ, 14ᵇ, 17ᵃ, 45ᵇ, 144ᵃ, 179ᵃ, 257ᵇ, etc.

The exact time in which the author flourished could not be ascertained. In the beginning of the third treatise, fol. 21ᵇ, he says that he wrote it for the reigning sovereign Isfandiyâr Sulṭân who, he says, was at that time thinking of undertaking a journey to K̲h̲urâsân. This king is evidently identical with Isfandiyâr of the Uzbak K̲h̲ânate, who ruled over Khiva, A.H. 1032-1053=A.D. 1623-1643. Again in the preface of the twenty-fifth treatise, fol. 234ᵃ, the author mentions Sulṭân Jânî Beg, for whom, he says, he wrote it. This king must be identical with Jânî Beg II of Crimea, who was restored in A.H. 1036=A.D. 1635, and reigned till A.H. 1045=A.D. 1638. It is therefore evident that our author flourished towards the middle of the eleventh century of the Muhammadan era. The treatises are interspersed with copious quotations from Persian poets, and the

latest of them, cited by the author, is the celebrated Jâmi (*d.* A.H. 898=A.D. 1492) who is repeatedly mentioned as dead; see foll. 77ª, 99ª, 100ª, etc. The author belonged to the Naqshbandiyah sect of the Ṣûfis, and he gives a genealogy (شجرة) of his predecessors (foll. 235ᵇ-237ª), tracing its origin from the first Caliph Abû Bakr, and closing it with his (the author's) spiritual guide Muḥammad, popularly called Qâḍî محمد المشتهر بالقاضي, who, according to Rashaḥât (Lib. copy fol. 297ᵇ), was a most distinguished, or according to some the first, Khalîfah of the popular saint Khwâjah 'Ubayd Ullah Aḥrâr (*d.* A.H. 895=A.D. 1489), and who, according to the same Rashaḥât, wrote the work سلسلة العارفين و تذكرة الصديقين, dealing with the life, deeds, miracles and teachings of Khwâjah Aḥrâr. The author designates his spiritual guide thus (fol. 100ª): شيخنا و مخدومنا و مولانا محمد المشتهر بالقاضي.

He refers to his father on fol. 92ᵇ, from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No. 2095), foll. 92ᵇ–100ᵇ.

The treatises deal with the principles and traditions of Ṣûfism; the nature and rules of the spiritual life; the progress of the soul, and various points of Ṣûfic maxims, theories and doctrines; moral and spiritual instruction; religious and ethical principles, etc. etc., together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imâms, and some eminent saints, particularly of the Naqshbandiyah order.

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

I. foll. 1ᵇ-13ᵇ.

No. 2084.

زبدة السالكين

ZUBDAT US-SÂLIKÎN.

The title appears at the end of the treatise, fol. 13ª.

It deals with the rules and regulations of mystical devotion and other Ṣûfic matters.

Beginning:—

حمد پاک از جان پاک آن پاک را

کو خلافت داد مشت خاک را

It is to be noticed that the above verse is the opening line of Farid ud-Din 'Aṭṭâr's well-known Maṣnawi Muṣibat Nâmah (see No. 46-v).

In the beginning the author dwells upon the advantages of the society of saints and scholars, after which he lays down the rules and regulations of mystical devotion.

II. foll. 13ᵇ–21ᵃ.

No. 2085.

گل و نوروز

GUL WA NAURÛZ.

The title is given at the end of the work, fol. 21ᵃ, as well as on the margin at the beginning, fol. 13ᵇ.

Beginning :—

حمد بسیار و ثنای بی شمار مر خداوندی را که هژده هزار عالم را الخ *

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyâr). It deals with the relation between the *Pir* and the *Murid*.

III. foll. 21ᵇ–45ᵃ.

No. 2086.

معراج العاشقین

MI'RÂJ UL-'ASHIQÎN.

The title is given in the subscription, fol. 45ᵃ, as well as on the margin, fol. 21ᵇ.

Beginning :—

الحمد لله الذي خلق الانسان لمشاهدة جماله و جلاله الخ *

In the preface appears the name of the author's royal patron, Isfandiyâr, for whom he wrote the treatise, and who, says the author, was then thinking of undertaking a journey to Khurâsân. In this the author explains the terms *Khalifah* and the *Khilâfat*.

IV. foll. 45^b–48^a.

No. 2087.

(مرشد السالكين)

MURSHID US-SÂLIKÎN.

The title is not given in the work, but on the margin, fol. 45^b, it is written thus in a later hand هذا رسالة مرشد السالكين.

Beginning :—

الحمد لله رب العالمين .... بدان ای طالب صادق که حضرت شیخ مرتعش قدس سره چنین میفرمایند الخ *

The tract deals with the meaning of the word 'Sûfi', a Ṣûfi's duties, etc.

V. foll. 48^b–53^a.

No. 2088.

(واقعة الحقانيه)

(WÂQI'AT UL-ḤAQQÂNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol. 48^b, in a later hand.

Beginning :—

الحمد لله الذي جعل آدم خليفة فى الارض و الصلوة و السلام على رسوله الخ *

The treatise deals with the duties of a *Khalifah*.

VI. foll. 53^b–66^a.

No. 2089.

(رسالة تصوف)

(RISÂLAH-I TAṢAWWUF.)

A treatise on various Ṣûfic topics.

No title to this tract is given anywhere, neither in the work nor on the margin.

Beginning :—

حمد بسیار و ثنای بی شمار خدائی را جلت عظمته که حضرت آدم را از جمله مخلوقات برگزید الخ *

VII. foll. 66b–68a.

No. 2090.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

Comments upon a Ġazal of 'Ubaydî, with the following first line of which the tract begins :—

درآ بمملکت عشــق و پادشــاهي کن
نشین بتخت همایون و هرچه خواهي کن

VIII. foll. 68b–72a.

No. 2091.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

On the margin at the beginning, fol. 68b, the treatise is entitled اداب السالكين. This title, given in a later hand, is evidently wrong, since it belongs to another treatise in this collection, viz., No. 2097.

Beginning :—

الحمد لله رب العالمين ....اما بعد از حمد خدا و درود رسول مجتبی جناب جنت مآب سعادت اکتساب الخ *

Here, fol. 69b, the author enumerates the following works of his : تنبيه السلاطين (No. 2103); شرح سواد الوجه فی الدارین (No. 2093) : شرح چهار کلمه (No. 2109); رساله ذکر (No. 2106); مراة الصفا (No. 2112); شرح دوازده (No. 2104); سلسلة الصديقين (No. 2110); شرح الولد سرابيه رباعي فارسي (probably No. 2107).

foll. 71^b–77^a.

No. 2092.

(رسالۀ تصوف)

(RISÂLAH-I TAṢAWWUF.)

This treatise bears the title اسرار النکاح, or 'The Secrets of Marriage,' given on the margin at the beginning (fol. 72^b) in a later hand. This seems to be erroneous, since the treatise has nothing to do with the question of 'marriage.' It was written, as the author himself says, for the knowledge and guidance of some 'Ulamâ of his time, who had no faith in the Ṣûfîs and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Ṣûfîs.

Beginning :—

الحمد لله الذي جعلنا من امة محمد عليه الصلوة .... اما بعد

سبب تالیف این نسخه ان بود که بعضی علما و فقهای زمان که ایشانرا

معرفتی باین طایفه عاید نیست الخ *

X.

foll. 77^b–81^a.

No. 2093.

سواد الوجه

SAWÂD UL-WAJH.

At the beginning on the margin, fol 77^b, the title, written in a later hand, appears thus: هذا رسالة شرح سواد الوجه, meaning that it is a commentary on the Sawâd ul-Wajh. It is included in the list of the works given on fol. 69^b. In the subscription (fol. 81^a), however, it is called رساله شیبه.

Beginning :—

الحمد لله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة الخ *

In this treatise the author deals with the three stages of life, viz., childhood, youth and old-age.

XI. foll. 81^b–85^a.

No. 2094.

گنجنامه

GANJ NÂMAH.

On the frailty of life. The title appears on the margin at the beginning, but is not given in the work itself.

Beginning:—

قال رسول الله صلى الله عليه و آله و سلم الدنيا دار الفناء الخ *

XII. foll. 85^b–101^a

No. 2095.

علميه

'ILMÎYAH.

A tract containing short notices of some eminent and holy persons.

On the margin, fol. 85^b, the treatise is styled رساله سماعيه علميه but in the text, fol. 86^a, it is called علميه.

Beginning:—

قوله تبارک و تعالى ان الله بالناس لرؤف الرحيم - حمد بيحد مر آن عليمى را که مهربانست و رحيمست الخ *

The tract begins with brief notices relating to the Prophet, the four early Caliphs, Fâṭimah, Ḥasan, Ḥusayn, Ḥamzah, 'Abbâs, and the four Imâms, occupying foll. 86^a–92^b, after which the author gives obituary notices of some distinguished saints, with special reference to the dates of their birth and death and the places of their burial. He devotes particular attention to those saints who lie buried in Bukhârâ. He says that he copied these notices from the writings of his father. The notices are as follows:—

(1) معروف كرخي:—A disciple of 'Alî Mûsî Raḍâ. He died, A.H. 200=A.D. 815, and was buried at Bağdâd; fol. 93^a.

(2) سلطان ابراهيم ادهم:—A disciple of Muḥammad Bâqir. He died at Syria, A.H. 262=A.D. 875, where he lies buried; fol. 93^a.

(3) شيخ شقيق بلخي:—A disciple of Ibrâhîm Adham and the spiritual guide of Ḥâtim Aṣam. He died A.H. 740=A.D. 1339 at Khutlân, where he lies buried; fol. 93[a].

(4) شيخ سري سقطي:—A disciple of No. 1. He died on the morning of Tuesday, 3 Ramaḍân, A.H. 253=A.D. 867. His tomb is in Baġdâd; fol. 93[a].

(5) جنيد بغدادي:—A disciple of No. 4, who was his maternal uncle. He died A.H. 297=A.D. 909. His tomb is at Baġdâd; fol. 93[b].

(6) شيخ شبلي:—A disciple of No. 5. He died at the age of eighty, A.H. 334=A.D. 945. His tomb is in Syria; fol. 93[b].

(7) شيخ ابوبكر الكتاني:—A disciple of No. 5. He died, A.H. 322=A.D. 933; fol. 93[b].

(8) شيخ ابو عبد الله خفيف البغدادي:—A disciple of Abû Muḥammad Ruwaym ul-Baġdâdî, a disciple of No. 5. He died, A.H 331=A.D. 942; fol. 93[b].

(9) سلطان احمد الخضرويه:—A disciple of Ḥâtim Aṣam. He died, A.H. 240=A.D. 854. His tomb is at Balkh on the skirt of the fort of the city, fol. 93[b].

(10) شيخ ابو تراب نخشبي:—A disciple of Ḥatim Aṣam. He died, A.H. 245=A.D. 859, the year in which Dun Nûn Miṣrî died; fol. 93[b].

(11) شيخ فضيل عياض:—Died in Muḥarram, A.H. 180=A.D. 796; fol. 93[b]

(12) بشرحانى:—He settled in Baġdâd. Died, Wednesday, 10 Muḥarram, A.H. 227=A.D. 841; fol. 94[a].

(13) ابويزيد بسطامي:—Died, A.H. 130=A.D. 747; fol. 94[a].

(14) شيخ ابو الحسن خرقاني:—Died 10 Muḥarram, A.H. 425=A.D. 1033. He was a disciple of شيخ عبد الله الدهستاني, a disciple of شيخ عمر الدرجي, a disciple of شيخ ابراهيم الكشتاني, a disciple of شيخ عمر بن موسى, a disciple of شيخ موسى المعروف به بابا يزدان, a disciple of No. 13; fol. 94[a].

(15) خواجه عبد انصاري:—A disciple of No. 14. He was born on Friday, 2 Sha'bân, A.H. 396=A.D. 1005, and died, A.H. 481=A.D. 1088. His tomb is at Harât; fol. 94[a].

(16) شيخ ابو سعيد ابو الخير:—A disciple of Shaykh Abul 'Abbâs Qaṣṣâb. He died on Thursday night, 4 Sha'bân, A.H. 440=A.D. 1048; fol. 94[b].

(17) شيخ الاسلام احمد النامقى الجامي :—He was born, A.H. 401=A.D. 1010. He was a disciple of Shaykh Abû Ṭâhir, a disciple of Shaykh Abû Sa'îd Abul Khayr. He died, A.H. 536= A.D. 1141; fol. 94ᵇ.

(18) شيخ برهان الدين قلج :—He enjoyed the society of شيخ ابو القاسم كركاني . Some say he was a disciple of شيخ علي فارمدي طوسي , but according to others, of شيخ ابراهيم ناكوتي , a disciple of خواجه محمد حموي ابن محمد , a disciple of ابو القاسم كركاني . He died, A.H. 490=A.D. 1096; fol. 94ᵇ.

(19) شيخ ابو يوسف همداني :—He died at Samarqand on Thursday, 26 Muḥarram A.H. 505=A.D. 1111. In his life-time he performed thirty-eight pilgrimages on foot; fol. 95ᵃ. His four Khalifahs were the following:—

(20) خواجه عبد الله برقي :—The first Khalifah. His tomb is in Bukhârâ outside the Kalâbâd Gate, near the tomb of Khwâjah Isḥâq Kalâbâdî; fol. 96ᵃ.

(21) خواجه حسن انداقي :—The second Khalifah of Abû Yûsuf Hamadânî. He lies buried near the tomb of Khwâjah Isḥâq Kalâbâdî, fol. 96ᵃ.

(22) خواجه احمد يسوي :—The third Khalifah. He died, A.H. 514= A.D. 1120. His tomb is in Turkistân; fol. 96ᵇ.

(23) خواجه عبد الخالق غجدواني :—The fourth Khalifah. His father 'Abd ul-Jamîl, who traced his origin from Imâm Mâlik, was a native Malâṭiyah. He was a descendant of the kings of Rûm, which place he had to leave on account of the vicissitudes of time. He emigrated to Bukhârâ and settled in Ġujdawân, where 'Abd ul-Khâliq was born and buried; fol. 96ᵇ.

The account of 'Abd ul-Khâliq Ġujdawânî is followed by a heavy list of his successors, till it is brought down to the most distinguished saint of the Naqsh-bandiyah order Khwâjah Bahâ ud-Dîn.

خواجه بهاء الدين نقشبند :—A disciple and Khalifah of Amîr Kalâl. He was born, A.H. 709=A.D. 1309, and died, A.H. 782=A.D. 1380. He was buried near Bukhârâ; fol. 98b. His four Khalifahs were (1) خواجه محمد پارسا , who died at Madinah; (2) خواجه علاء الدين عطار , whose tomb is in Shâdmân; (3) سيد علاء الدين غجدواني , who lies buried by the side of Bahâ ud-Dîn and (4) مولانا يعقوب چرخي , who lies buried in Shâdmân.

خواجه عبيد الله احرار :—A disciple and Khalifah of Ya'qûb Charkhî. He was the son of Shaykh 'Umar of Bâgistân, a village in

Tâshkand. From Shâsh he came to Harât where he enjoyed the society of Sa'd ud-Dîn Kâshgarî. Afterwards he went to Samarqand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490; fol. 99[b].

مولانا محمد المشتهر بالقاضی:—A disciple and Khalîfah of Aḥrâr, and the spiritual guide of the author; fol. 100[a].

There is a lacuna after fol. 100[b].

XIII. foll. 101[b]–116[a].

No. 2096.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning.

Beginning:—

الحمد لله الذی اعطی الانسان وجوداً و رتبة *

The treatise deals with a mystical interpretation of 'the existence' وجود.

XIV. foll. 116[b]–143[a].

No. 2097.

آداب السالکین

ÂDÂB US-SÂLIKÎN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc.

The title appears thus in the subscription, fol. 143[a]: تمت هذه الرسالة شریفة المتبرکه المسماة بآداب السالکین.

Beginning:—

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة و السلام علی محمد المبعوث الخ

XV. foll. 143b–151a.

No. 2098.

آداب الصديقين

ÂDÂB UṢ-ṢIDDÎQÎN.

An ethico-mystical tract.

The title appears thus in the subscription, fol. 151a: تم آداب الصديقين.

Beginning:—

سپاس بیحد و ستایش بیعد خدای را که سینهٔ آدم را گنجینهٔ گنج بی نهایت که آن ذات شریف خودش بود ساخت الخ *

XVI. foll. 151b–163a.

No. 2099.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

There is no title to the treatise. In it the author explains that Âdam was the main repository of divine treasures.

Beginning:—

الحمد لله الذي جعل الآدم خليفة فی الارض و الصلوة و السلام علی رسوله محمد المبعوث الخ *

The colophon, fol. 163a, is dated 23 Jumâdâ I, A.H. 1146.

XVII. foll. 163b–177b.

No. 2100.

رسالهٔ بکائیه

RISÂLAH-I BUKÂ'IYAH.

A treatise on 'Repentance', entitled in the colophon, fol. 177b, as well as at the beginning on the margin, fol. 163b.

Beginning :—

الحمد لله الذي غفر آدم من الذنوب و الآثام الخ *

The colophon is dated Jumâdâ I, A.H. 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâṣir ud-Dîn Muḥammad Shâh of Dihlî who reigned A.H. 1131–1161=A.D. 1719–1748.

XVIII. foll. 178ᵇ–190ᵃ.

No. 2101.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren.

Beginning :—

حمد بیحد و ثنای بیعد مر خدائی را که از کمال فضل و عنایت مشت خاک را بسعادت محبت خودش مشرف گردانید الخ *

The subject matter of the work and the author's name are given thus on fol. 179ᵃ :—

بعد از حمد خدا و درود رسول مجتبی وصیت این ضعیف کم بضاعت و کمترین از خادمان این مخدومان احمد بن مولانا جلال الدین الکاشانی غفر الله له ولوالدیه .... به نسبت طالبان این طریق آنکه الخ *

XIX. foll. 190ᵇ–195ᵃ.

No. 2102.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

The treatise, on various Ṣûfic topics, is without any title. It begins thus :—

الحمد لله الذي نور قلوب العارفين بنور جماله و جلاله الخ *

XX. foll. 195b–205a.

No. 2103.

تنبيه السلاطين

TANBÎH US-SALÂṬÎN.

Ethical and mystical admonitions to kings.

Beginning:—

و اذ قال ربك للملايكة اني جاعل فی الارض خليفة بدان ای طالب صادق كه حق سبحانه تعالی دنيا را خلق كرد الخ *

The title appears in the colophon, fol. 205a.
The work is included in the list of the works given on fol. 69b.

XXI. foll. 205b–208a

No. 2104.

(شرح) الولد سرّ ابيه

(SHARḤ-I) AL-WALADU SIRRU ABÎH.

A treatise explaining the meaning of the term 'A son is the prototype of his father'.

Beginning:—

الحمد لله الذي خلق آدم علی صورته و نفخ فيه من روحه الخ *

The title appears both at the beginning, fol. 205b and in the colophon, fol. 208a.
The work is mentioned in the list of the works given on fol. 69b

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XXII. foll. 208b–218a

No. 2105.

نفحات السالكين

NAFAḤÂT US-SÂLIKÎN.

The title is given both at the beginning and end.

Beginning:—

الحمد لله الذي اظهر نفوس السالكين بتجليات نفحات اسمايه و صفاته الخ *

The work treats of the spiritual life.

XXIII. foll. 218b–226b.

No. 2106.

رسالهٔ ذکر

RISÂLAH-I DIKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol. 218b, and end, fol. 226b, رسالهٔ ذکر.

Beginning:—

الحمد لله الذي اظهر عيون الحكمة . المعرفة فى قلوب المخلصين و المحققين الخ *

The treatise is mentioned in the list of the works given on fol. 69b.

XXIV. foll. 227b–233b.

No. 2107.

شرح رباعيات

SHARH-I RUBÂ'IYÂT.

Comments upon some Rubâ'is. The Rubâ'is are always preceded by the words عاليشان حضرت خان, and once in the present tense: و ابقاه حضرت خان عاليشان سلمه الله, (see fol. 228a).

Beginning:—

الحمد لله الذي طهر قلوب العابدين و العاشقين بنور تجليات اسمايه و صفاته الخ *

The treatise is most probably identical with the شرح دوازده رباعى فارسى mentioned in the list of the works given on fol. 69b. The number of Rubâ'is here is thirteen instead of twelve.

The title is given both at the beginning and end.
The colophon is dated A.H. 1146.

XXV. foll. 234ᵃ–239ᵃ.

No. 2108.

بیان سلسلهٔ خواجگان

BAYÂN-I SILSILAH-I KHWÂJAGÂN.

Genealogy of the Naqsh-bandiyah Shaykhs.

Beginning:—

الحمد لله الذي خلق الانسان من صلصال كالفخار و خلق الجان من مارج من نار الخ *

In the preface the author tells us that he wrote this tract for Sulṭân Jânî Beg, who requested him to write a genealogy of the Naqshbandiyah order of Ṣûfis. This royal personage is probably identical with Jânî Beg II of Crimea, who was restored in A.H. 1036= A.D. 1635, and reigned till A.H. 1045=A.D. 1638. The author begins the genealogy with Abû Bakr, the first Caliph, and closes it with his spiritual guide Muḥammad Qâḍî, thus:—

(1) ابی بکر صدیق (2) سلمان فارسی (3) قاسم بن محمد بن ابی بکر صدیق (4) امام جعفر صادق (5) ابو یزید بسطامی (6) ابو الحسن خرقانی (7) شیخ ابو القاسم کرکانی طوسی (8) ابو علی فارمدی (9) ابو یوسف همدانی (10) عبد الخالق غجدوانی (11) خواجه عارف ریوکری (12) خواجه محمود انجیر فغنوی (13) خواجه علی رامیتنی (14) خواجه محمد بابای سماسی (15) امیر کلال (16) خواجه بهاء الدین (17) یعقوب چرخی (18) خواجه عبد الله احرار (19) مولانا محمد المشتهر بالقاضی who is spoken of as dead.

The title of the work is given in the concluding verses, fol. 239ᵃ.
The colophon is dated A.H. 1146.

XXVI. foll. 239ᵇ–241ᵃ.

No. 2109.

چهار کلمه

CHAHÂR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyah Shaykhs, which they treat as their fundamental principles.

(1) هوش در دم (2) نظر در قدم (3) سفر در وطن (4) خلوت در انجمن .

Beginning:—

بدان ای طالب صادق که حضرت خواجگان قدس الله اسرارهم این چهار کلمه را اصلي و رکني در طریقت ساخته اند الخ *

The work is included in the list of the works given on fol. 69ᵇ.

XXVII. foll. 241ᵇ–250ᵃ.

No. 2110.

سلسلة الصديقين

SILSILAT UṢ-ṢIDDÎQÎN.

The title of the work is given at the end on fol. 250ᵃ.

Beginning:—

الحمد لله الذي انزل من القران ما هو شفاء و رحمة للمومنين الخ *

The work is mentioned in the list of the works given on fol. 69ᵇ.

XXVIII. foll. 250ᵇ–257ᵃ.

No. 2111.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

On divine love and other mystical topics.

No title to the work is given anywhere. It begins thus:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا الخ *

foll. 257^b–260^b.

XXIX.

No. 2112.

مراة صفا

MIR'ÂT-I ṢAFÂ,

OR

THE MIRROR OF PURITY.

On the purity of the Soul, etc.

Beginning:—

قال داؤد يا رب لم خلقت الخلق قال الله تعالى كنت كنزا مخفيا الخ *

The title appears in the following concluding lines:—

خواهي بصفا دلت چو آئينه شود
زنهار منه ز دست مرآت صفا

All the treatises are written in fair Nasta'lîq by one and the same scribe, who, however, does not reveal his name.

No. 1433.

foll. 410; lines 22; size $12\frac{1}{4} \times 6\frac{1}{4}$; $9\frac{3}{4} \times 4$.

زاد المعاد

ZÂD-UL-MA'ÂD.

A popular Shî'ah work containing prayers for the twelve months of the year and ordinary and special days, with rules and regulations to be observed in the performance of religious and other duties, according to the practice of the Imâms.

Author: Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقي.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لنيل السعادة في الآخرة الخ •

The author, who has been repeatedly mentioned in this Catalogue, tells us in the preface that he extracted this tract from his larger work بحار الانوار. The preface concludes with a dedication to Shâh Sulṭân Ḥusayn Ṣafawî (A.H. 1105–1135=A.D. 1693–1722).

The work is divided into fourteen *Bâb* and a *Khâtimah*. An interlinear Persian version, in red, accompanies the Arabic text of the prayers. See Rieu i. p. 21; Bûhâr Lib. Catalogue, vol. i. p. 152; Âṣaf. Lib. vol. i, p. 58; A.S.B. Cat. No. 1121; Kashf-ul-Ḥujub, fol. 81ª. Lithographed in Teheran, A.H. 1244.

Bâb I. on fol. 2ª, in five *Faṣl*:

باب اول در فضایل و اعمال ماه مبارک رجب است و آن مشتمل بر پنج فصل است •

Faṣl 1. on fol. 2ª: (۱) فصل اول در بیان فضایل این ماه و عبادات آنست •

Faṣl 2. on fol. 3ª: (۲) فصل دویم در بیان اعمالی است که کسی که از روزهٔ عاجز باشد یا بر او دشوار باشد بعوض آن بعمل آورد •

Faṣl 3. on fol. 3ᵇ: (۳) فصل سیّم در بیان اعمال ماه هر شب و هم روز است •

Faṣl 4. on fol. 6ᵇ: (۴) فصل چهارم در بیان فضایل و اعمال شب و روز اولست تا روز پانزدهم •

Faṣl 5. on fol. 21ª: (۵) فصل پنجم در بیان فضایل و اعمال نصف آخر ماه رجب است •

Bâb II. on fol. 29ª, in five *Faṣl*:

باب دویم در بیان فضایل و اعمال ماه مبارک شعبان و ایام و لیالي انست و در آن نیز پنج فصل است •

Faṣl 1. on fol. 29ª: (۱) فصل اول در بیان فضیلت این ماه است و ثواب روزهٔاش •

Faṣl 2. on fol. 31ª: (۲) فصل دویم در بیان اعمال هر روز ماه شعبان است •

Faṣl 3. on fol. 37ᵇ: (۳) فصل سیوم در فضایل و اعمال ایام مخصوصه اول ماه است تا ایام البیض •

Faṣl 4. on fol. 39ª: (۴) فصل چهارم در اعمال ایام البیض ماه شعبان است اعني سیزدهم و چهاردهم و پانزدهم •

Faṣl 5. on fol. 56ª: (۵) فصل پنجم در اعمال بقیه ماه است

Bâb III, on fol. 59ᵃ, in eight *Faṣl* :

باب سیوم در بیان مجملی از فضایل و اعمال ماه مبارک رمضان است و در آن هشت فصل است *

Faṣl 1. on fol. 59ᵃ : (۱) فصل اول در بیان فضیلت این ماه مبارک است *

Faṣl 2. on fol 61ᵃ : (۲) فصل دویم در بیان حقیقت روزه است و انچه دران معتبر است *

Faṣl 3. on fol. 63ᵇ : (۳) فصل سیوم در سنتها و آداب روزه است

Faṣl 4. on fol. 64ᵇ : (۴) فصل چهارم در آداب دخول ماه مبارک رمضان است *

Faṣl 5. on fol. 69ᵇ : (۵) فصل پنجم در اعمال هر شب و هر روز ماه مبارک رمضان است *

Faṣl 6. on fol. 129ᵃ : (٦) فصل ششم در اعمال مختصرهٔ شبها و روزهای مخصوص این ماه مبارک است *

Faṣl 7. on fol. 143ᵇ : (۷) فصل هفتم در بیان دعاهائیکه مخصوص شبها است *

Faṣl 8. on fol. 151ᵇ : (۸) فصل هشتم در بیان نمازهای شبها و دعاهای روزها ست که مشهور است و علما در کتب دعا مذکور کرده اند و نزد فقیر معتبر نیست *

Bàb IV, on fol. 156ᵃ.

باب چهارم در اعمال لیالی و ایام متبرکه ماه شوال و ماه ذیقعده است *

Bâb V, on fol. 169ᵇ in five *Faṣl* :

Faṣl 1. on fol. 169ᵇ : (۱) فصل اول در بیان فضایل ماه ذي الحجه و دههٔ اول و اعمال آنست *

Faṣl 2. on fol. 173ᵇ : (۲) فصل دویم در اعمال روز ترویه و روز عرفه است *

Faṣl 3. on fol. 228ᵃ: (۳) فصل سیوم در بیان اعمال ضروریهٔ شب عید قربان و روزش و ایام تشریق است یعني یازدهم و دوازدهم و سیزدهم *

Faṣl 4. on fol. 230ᵃ: (۴) فصل چهارم در فضایل و اعمال شب و روز عید غدیر است *

Faṣl 5. on fol. 247ᵃ: (۵) فصل پنجم در فضیلت و اعمال روز مباهله است تا آخر ماه و در تعین روز مباهله است *

Bâb VI, on fol. 261ᵃ, in three *Faṣl*:

باب ششم در بیان اعمال محرم الحرام است و دران سه فصل است *

Faṣl 1. on fol. 261ᵃ: (۱) فصل اول در اعمال دههٔ اول محرم است *

Faṣl 2. on fol. 263ᵃ: (۲) فصل دویم در زیارت مشهور آنحضرت است در روز عاشورا و فضیلت زیارت آنحضرت در شب و روز عاشورا *

Faṣl 3. on fol. 274ᵃ: (۳) فصل سیوم در سایر زیارات این روز است

Bâb VII, on fol. 281ᵃ:

باب هفتم در اعمال ماه صفر است *

Bâb VIII, on fol. 285ᵃ, in two *Faṣl*:

باب هشتم در فضایل ایام و اعمال ماه ربیع الاول است و در آن دو فصل است *

Faṣl 1. on fol. 285ᵃ: (۱) فصل اول در فضیلت و اعمال روز اول تا روز شانزدهم است *

Faṣl 2. on fol. 290ᵃ: (۲) فصل دویم در فضایل و اعمال روز هفدهم این ماه است *

Bâb IX, on fol. 311ᵇ, in three *Faṣl*:

باب دهم در اعمال ماه ربیع الثاني و جمادي الاولى و جمادي الثانیه است *

(۱) فصل اول در اعمال ماه ربیع الثاني است . *Faṣl* 1. on fol. 311[b] :

(۲) فصل دويم در اعمال ماه جمادي الاولی است * *Faṣl* 2. on fol. 316[b] :

(۳) فصل سیوم در اعمال ماه جمادي الثانیه است * *Faṣl* 3. on fol. 322[b] :

Bâb X, on fol. 327[b] :

باب دهم در اعمال هر ماه است *

Bâb XI, on fol. 330[a] :

باب یازدهم در بیان زیارات حضرت رسول خدا وایمهٔ هدی است صلوات الله علیهم *

Bâb XII, on fol. 363[a], in eight *Faṣl* :

باب دوازدهم در بیان نمازهای واجب است که مخصوص روزی و ماهی نیست و نمازهای سنت که اختصاص بوقتی ندارد و اعمالی که بغیر ماههای عربي تعلق دارند ـ دران هشت فصل است *

(۱). فصل اول در بیان نماز آیات است * *Faṣl* 1. on fol. 363[a] :

(۲) فصل دويم در بیان نماز استسقا است اعنی نماز طلب باران * *Faṣl* 2. on fol. 364[b] : ib

(۳) فصل سوم در بیان نماز حضرت رسول صلی الله علیه و آله است * *Faṣl* 3. on fol. ib :

(۴) فصل چهارم در بیان نماز حضرت امیر المومنین علیه السلام است * *Faṣl* 4. on fol. 365[a] :

(۵) فصل پنجم در بیان فضیلت و کیفیت نماز حضرت فاطمه صلوات الله علیها * *Faṣl* 5. on fol. 367[a] :

(۶) فصل ششم در بیان فضیلت و کیفیت و احکام نماز حضرت جعفر طیار است * *Fasl* 6. on fol. 368[a] :

(۷) فصل هفتم در بیان فضیلت و اعمال *Faṣl* 7. on fol. 373[a] :

Faṣl 8. on fol. 375ª : (۸) فصل هشتم در اعمال ماههای رومي است *

Bâb XIII, on fol. 377ª, in five *Faṣl* :

باب سیزدهم در بیان احکام اموات است و دران پنج فصل است *

Faṣl 1. on fol. 377ª : (۱) فصل اول در بیان آداب و احکام حال احتضار و برداشتن میت است *

Faṣl 2. on fol. 380ᵇ : (۲) فصل دوم در غسل دادن میت است

Faṣl 3. on fol. 383ᵇ : (۳) فصل سیوم در کفن کردن میت است

Faṣl 4. on fol. 385ᵇ : (۴) فصل چهارم در بیان نماز میت است

Faṣl 5. on fol. 390ª : (۵) فصل پنجم در آداب دفن میت است

Bâb XIV, on fol. 398ᵇ, in three *Faṣ* :

باب چهاردهم در مجملی از احکام زکوة و خمس و اعتکاف است و در آن سه فصل است *

Faṣl 1. on fol. 399ª : (۱) فصل اول در زکوة است و احادیث بر وجوب آن *

Faṣl 2. on fol. 401ᵇ : (۲) فصل دوم در خمس است *

Faṣl 3. on fol. 405ª : (۳) فصل سیوم در بیان فضیلت و کیفیت اعتکاف است *

Khâtimah, on fol. 406ᵇ :

خاتمه در بیان کفارات است *

A very neat and correct copy. Written in beautiful bold Naskh and fair Nasta'liq within gold-ruled borders and lines with an illuminated head-piece.

Dated 12 Shawwâl, A.H. 1166.

Scribe : ابن ملا محمد حسین شیرازي محمد علي

No. 1434.

foll. 325; lines 21–27; Size; 9¾×5¾; 6½×3.

The Same.

A very beautiful copy of the same Zâd ul-Ma'âd, with interlinear Persian version, beginning as above.

This beautiful and interesting copy, written in an elegant Naskh, is a modern one, and apparently belongs to the 19th Century. The following statement in the concluding lines, in which it is said that the author completed the transcription at Iṣfahân in Ramaḍân, A.H. 1107, tends to suggest that the scribe, who does not give his name, simply copied the statement from the copy from which he transcribed our copy. The statement runs thus:—

.... و ختم بفضل الله سبحانه و تائيده في شهر المعظم شهر رمضان المبارک من سنة سبع و مائة و الف من الهجرة المقدسة على يد المؤلف الراجي رحمة الكريم المنان في محروسة اصفهان صينت عن طوارق الحدثان .... *

A beautifully illuminated frontispiece and a sumptuously decorated double-page 'Unwân are found at the beginning.

The seals of Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1578.

شرح جام جهان نما

SHARḤ-I JÂM-I JAHÂN NUMÂ.

Another commentary on the same Ṣûfic tract Jâm-i-Jahân Numâ Beginning:—

م - حمد بيحد و شکر بيعد سزای ذاتي الخ *

The treatise begins at once with the commentary without any preface.

The commentary begins thus after the first four lines of the text:

ش - يعني وحدة كه اصل قابليات جميع اشياء است الخ •

The name of the commentator does not appear in the work itself, but in the colophon he is said to be Shâh Wajîh ud-Dîn Gujarâtî:

تمام شد نسخهٔ شرح جام جہان نما تصنیف حقایق معارف آگاه

قدرة المحققین مولانا حضرت شاه وجیه الدین گجراتي •

Ġulâm 'Âlî Âzâd in his Subḥat ul-Marjân, p. 45, followed by the author of the Tadkirah-i 'Ulamâ-i Hind, p. 249, says that Shâh Wajîh ud-Dîn 'Alawî Gujarâtî شاه وجيه الدين علوي گجراتى was born in Muḥarram, A.H. 911=A.D. 1505, at Jâpânîr in Gujarât. He studied under Mullâ 'Imâd uṭ-Ṭârimî and became at first a disciple of Shaykh Qâḍan and then of Shaykh Muḥammad Ġauṣ Guwâliyârî (*d.* A.H. 970=A.D. 1562). He died on Sunday, the 29th of Ṣafar, A.H. 998=A.D. 1589, and lies buried in Gujarât. See Safînat ul-Auliyâ, p. 193; Khazînat ul-Aṣfiyâ, p. 973. 'Abd ul-Ḥaq Dihlawî (Akhbâr ul-Akhyâr, p. 153), who visited Wajîh ud-Dîn, places the latter's death in A.H. 997=A.D. 1588, and says that he left a son 'Alâ ud-Dîn. This date (A.H. 997) is also accepted by the author of the Ḥadâ'iq ul-Ḥanafiyah, p. 388. He is said to have spent his whole life in teaching and composing books. Âzâd enumerates the following works by Wajîh ud-Dîn:

حاشيه تفسير البيضاري •

شرح نخبه في اصول الحديث •

حاشية العضدي •

حاشية التلويح •

حاشية البزدوى •

حاشية هداية الفقه •

حاشيه شرح الوقايه •

حاشية المطول •

حاشية المختصر •

حاشيه شرح التجريد •

حاشية الاصفهاني *

حاشيه شرح العقايد للتفتازاني *

حاشيه حاشية القديمه للمحقق الدواني *

حاشيه شرح المواقف *

حاشيه شرح حكمة العين *

حاشيه شرح المقاصد *

حاشية الشمسيه *

حاشيه شرح الجغمينى *

شرح التحفة الشاهيه *

شرح رسالة الملا على القوشجى في الهئية *

حاشية الفوايد الضيائيه *

شرح الارشاد للقاضي شهاب الدين الدولتابادي في النحو *

شرح ابيات المنهل *

شرح جام جهان نما (the present work)

شرح كليد مخازن (See No. 1383) *

رساله في الحقيقة المحمديه (for translation see No. 1399) *

Written in ordinary Nasta'līq, with occasional marginal notes. Dated 29 Rabī' I, the 3rd (or 30th) regnal year of Aurangzīb.

No. 1577.

ظلمت زدای مهر و ماه

ZULMAT ZADÂ-I MIHR WA MÂH.

A commentary on the Ṣûfic tract Jâm-i Jahân Numâ جام جہان نما by the same Abû Sa'îd Mubârak Mîr Jalâl Qâdirî Ḥusaynî Khingsawârî Mûsawî.

Beginning:—

حمد حامد حمیدی را که بهیئة احدیة و راحدت و احدیة و وجود و علم و نور و شهود جلوه نمود الخ •

We learn from the preface that the commentator wrote this commentary in A.H. 1092=A.D. 1681, at the request of his son Mîr Muḥammad Mâh.

The original work Jâm-i Jahân Numâ is a popular metaphysical tract, and copies of it, with or without commentaries, are noticed in Rieu ii, p. 866, No. V; W. Pertsch, Berlin Cat. p. 43, No. 37, and pp. 1055, 1056; Fleischer, Dresden Cat. No. 220, 6; Ethé, Bodl. Lib. Cat. Nos. 1291, 4 and 1298, 18; Ethé, Ind. Office Lib. Cat. Nos. 1927 and 2914, 4. The author does not himself mention his name in the Jâm-i Jahân Numâ, but according to some authorities (see Sprenger, Oude Cat, p. 47; Ethé Ind. Office Lib. Cat. No. 2914, 5) he is no other than the well-known Ṣûfic poet Muḥammad Shîrîn Maġribî (see No. 165), who died in A.H. 809=A.D. 1406.

Dr. Ethé (Ind. Office Lib. Cat. *loc. cit*), blindly followed by some others, wrongly holds that Ḥâj. Khal. ii, p. 499, ascribes the authorship of this Jâm-i Jahân Numâ to Mîr Ġiyâṣ ud-Dîn Manṣûr bin Mîr Ṣadr ud-Dîn Shîrâzî (*d.* A.H. 948=A.D.1541), the author of the well-known work Akhlâq-i Manṣûrî (see No. 949). Ḥâj Khal distinctly says that the Jâm-i Jahân Numâ by Mîr Ġiyâṣ is a work on sciences في فنون الحكمة, while the present work of Maġribî, bearing

the same title, is on mysticism. That the author of the present Jâm-i Jahân Numâ flourished long before Ġiyâṣ is supported by the following fact: on fol. 36ᵇ of the following commentary on the work, where the commentator explains the passage of the original text relating to a dream of the author, we find the following marginal note: در سنه خمس و ثمانين و سبعماية *i.e.* "in A.H. 785," meaning that the incident (the author's dream) took place in that year.

The text, distinguished by the letter م (متن) written in red, begins thus on fol. 6ᵃ:

حمد بيحد و شكر بيعد سزای ذاتی كه وحدتش منشاء احدية و واحدية شده الخ *

The commentary, introduced by the letter ش (شرح), also written in red, begins thus:

سپاس و ستايش ذاتي را كه در عين تشبيه الخ *

A note at the end says that the MS. was compared with the original copy.

Written in ordinary Nasta'liq.

The colophon, dated Ja'farâbâd, Parganah Ġiyâṣpûr, Bihâr, Saturday, 16 Rajab, A.H. 1097 (*i.e.* four years after the date of composition), says that the MS. was transcribed by شرفجهان حسيني for شيخ بصيرة الله معروف به شيخ عزيز الله الحسني الغنگسواری الجعفري القادري قلندر قادری بن شيخ شرف الدين ساكن پرگنه ابراهيم پور.

No. 1386.

foll. 212; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

عين المعاني

'AYN-UL MA'ÂNÎ.

A mystical interpretation of the ninety-nine names of God اسماء الحسنى.

Author: 'Îsa bin Qâsim bin Yûsuf bin Rukn-ud-Dîn bin Ma'rûf bin Shihâb-ud-Dîn ul-Ma'rûfî ush-Shihâbî ul-Jandî ul-Sindî ul-Hindî ul-Barârî, better known as 'Ishqî ash-Shattârî ul-Qâdirî, entitled 'Ayn-ul-'Urafâ and having the *Kunyah* Abul Barakat: عيسى بن قاسم بن يوسف بن ركن الدين بن معروف بن شهاب الدين المعروفي الشهابي الجندي السندي الهندي البراري المعروف بالعشقي الشطاری القادری الملقب بعين العرفا و مكني بابو البركة *

Beginning :—

الحمد لله رب العالمين ...... انبعاث تعيين تعين حب مطلقة غير متعينه الخ *

The following information regarding the author and the work is collected from the work itself :

The author was a disciple of Lashkar Muhammad 'Ârif لشکر محمد عارف, whose date of death, A.H. 993=A.D. 1585, says the author, is expressed by the name itself. In A.H. 997=A.D. 1589 the author, while in Burhânpûr, was inspired in a dream to study "'Ayn-ul-Ma'âni' عين المعاني. The obscure sense of this term threw the author into perplexity, but on that same day one of his friends came to him, and began to copy out the author's commentary upon the ninety-nine names of God, entitled, Raudat ul-Husnâ fî Sharh-i Asmâ Ullâh ul-Husnâ روضة الحسنى في شرح اسماء الله الحسنى, which he had composed in the year Hâfiz حافظ (that is to say, A.H. 989=A.D. 1581). The author took the opportunity of adding fresh materials to the commentary, and thus enlarged it to its present size, entitling it عين المعاني في شرح الاسماء الرباني

The work ends with an enumeration of the ninety-nine names of God.

A copy of the work is noticed in As. Soc. Bengal, Cat., No. 1259.

Written in beautiful Naskh.

Not dated ; 17th century.

II. foll. 43ᵃ–65ᵃ.

No. 1737.

غاية الامكان في دراية المكان

ĠÂYAT UL-IMKÂN FÎ DIRÂYAT UL-MAKÂN.

An old and rare treatise on the elements of mysticism and Ṣûfism.

Author: Tâj ud-Dîn Maḥmûd ul-Isnawî تاج الدين محمود الاسنوى.

Beginning:—

الحمد لله الذي لا آخر لاوليته ولا اول لآخريته ولا بطون بظاهريته ولا ظهور بباطنيته •

Ḥâj. Khal. vol. IV, p. 298, who calls the work غاية الامكان في معرفة الزمان و المكان, does not give any particular of the author and the work, but says that it is by Shaykh Maḥmûd ul-Isnawî.

According to a note at the beginning of the treatise (fol. 44ᵇ) the author, designated as الشيخ الاجل تاج الدين محمود الاشنوي, was a pupil of Shaykh Shams ud-Dîn Muḥammad bin 'Abd ul-Malik ud-Daylamî, and a disciple of Sulṭân Majd ud-Dîn ul-Isfarârî, surnamed Ṭâlib. It is also stated there that the author has been highly spoken of by Najm ud-Dîn Râzî in his Tafsîr. [Najm ud-Dîn Râzî is the author of a commentary on the Qurân entitled بحر الحقايق. He died in A.H. 654=A.D. 1256, and his well-known Ṣûfic work مرصاد العباد has been mentioned under No. 1351.] It is evident, then, that our author flourished before Najm ud-Dîn Râzî. The note adds further that the author lies buried at Herat by the side of his spiritual guide, and that the Ṣûfic genealogy of Shaykh 'Alâ ud-Daulah (most probably 'Alâ ud-Daulah Simnânî, who died in A.H. 736=A.D. 1335) reaches to the author.

In the work the author repeatedly mentions several ancient Ṣûfis of great eminence, such as Shaykh ul-Islâm 'Abd Ullah Anṣârî (*d.* A.H. 481=A.D. 1088), Shaykh Abul Ḥasan Kharqânî (*d.* A.H. 425=A.D. 1033), etc. etc.

Written in fair Nasta'lîq.

Not dated; 17th century.

The seal of a former owner of the copy, bearing the date A.H. 1057, with the following inscription, is found on the title-page:

مالكه نليب العتبة الشاهيه مملوك اهل البيت النبوي جعفربن
جلال مقصود عالم الشاهي الرضوي •

The seal is followed by the following note of a later owner انتقل الى تحويل الاحقر محمد رضا بن غلام محمد عفي عنه. Two other seals, one of ابو الفتح محمد اكرم الدين, dated A.H. 1107, and the other of ناصر الدين احمد, dated A.H. 1124, are found on the same title-page.

No. 1371

foll. 302; lines 25; size $10\frac{1}{2} \times 7$; $7\frac{3}{4} \times 4\frac{1}{2}$.

فصل الخطاب

FAṢL-UL-KHIṬÂB.

An old and valuable copy of Faṣl-ul-Khiṭâb, the well-known encyclopaedia of Ṣûfic lore, based on the works and sayings of eminent mystics and holy men.

Author: Muḥammad bin Muḥammad bin Maḥmûd ul-Ḥâfiẓî ul-Bukhârî, better known as Khwâjah Muḥammad Pârsâ: محمد بن محمد بن محمود الحافظي البخاري المشتهر به خواجه محمد پارسا.

Beginning:—

الحمد لله الدّال لخلقه على وحدانيّته باعلامه و آياته الخ •

The author, Khwâjah Muḥammad Pârsâ, was an eminent follower of Khwâjah Bahâ ud-Dîn Naqshband (*b.* A.H. 782=A.D. 1380, *d.* A.H. 791=A.D. 1389), whose sayings he collected under the title انفاس قدسيه (also styled رسالة القدسية النقشبنديه)—the work from which Jâmî made an extract, entitled سخنان خواجه پارسا or الحاشية القدسيه (see Ethé, Ind. Office Lib. Cat. No. 1357). He also left a treatise entitled رساله در بيان نيتها (see W. Pertsch, Berlin Catalogue, p. 78, No. 3). He died in Madînah, according to Nafaḥât, p. 448, and a note at the end of the present copy corroborates this, on Thursday, Dulḥijjah, A.H. 822=A.D. 1420. For further particulars of the author, and for other copies of the work, see Rieu, ii. p. 863[b], G. Flügel iii. p. 421; W. Pertsch, Berlin Catalogue, p. 294; Ethé Ind. Office Lib. Catalogue, No. 1855; Âṣaf Lib. p. 458; Bûhâr Lib., vol. i. p. 173; A.S.B. Lib. Cat. No. 1218; Ḥâj. Khal. vol. iv. p. 422; Ḥadâ'iq-ul-Ḥanafiyah, p. 313 (where the date of the author's birth is given as A.H. 756.)

This valuable copy, dated Friday, 25 Dulḥijjah, A.H. 845, was written only twenty-three years after the author's death. Written in

learned Naskh on good thick paper, with occasional marginal notes, emendations and additions, which are written in the same hand as the text itself.

A list of the contents, an incomplete one, is prefixed in a later hand.

No. 1640.

فواید السالکین

FAWÂ'ID US-SALIKÎN.

Discourses and spiritual teachings of Khwâjah Quṭb-ud-Din Bakhtyâr Kâkî Ûshî, collected by his disciple and spiritual successor Shaykh Farid-ud-Dîn Ganj-Shakar Mas'ûd Ajûdhanî شیخ فرید الدین گنج شکر مسعود اجودهني.

Beginning:—

این سلوک اسرار الهي و این فواید نامتناهي از لفظ دربار گهر نثار ملک المشایخ ...... قطب الحق و الدین بختیار اوشي ادام الله تقواه که بیان انفاس ستودهٔ ایشان در مجموعهٔ که نام اوست فواید السالکین نوشته آمد بتوفیق الله تعالی بتاریخ روز جمعه غرهٔ ماه رمضان المبارک سنه اربع و ثمانین و خمسمایة الخ •

The author of the Mir'ât-ul-Asrâr, fol. 359ᵇ, on the authority of the Siyar-ul-Auliyâ of Sayyid Muḥammad Kirmânî, a disciple of Shaykh Niẓâm-ud-Din Auliyâ, says that the genealogy of Ganj-Shakar reaches to Farrukh Shâh 'Âdil, who was the king of Kâbul before the Ġaznawî dynasty began. When Kâbul fell into the hands of the Ġaznavides, the children of Farrukh Shâh were still living there, and there they continued until the devastation of the city by Chingiz Khân, when the great grandfather of Ganj-Shakar was killed. Subsequently his grandfather, Qâḍî Shu'ayb, emigrated to Lahore with the whole family, and was appointed Qâḍî of کوتهي والا [in the Safînat-ul-Auliyâ (Lib. MS. p. 90) کبول وال] near Multân. Ganj-Shakar's father, Jamâl-ud-Din Sulaymân, who also was the Qâḍî of کوتهي والا, left three sons, the first being Shaykh 'Izz-ud-Dîn Maḥmûd, the second Shaykh Farîd-ud-Dîn Mas'ûd and the third Shaykh Najib-ud-Dîn Mutawakkil. Their mother, the daughter of Maulânâ Wajîh-ud-Din Khujandî, was a pious woman of great sanctity. The author of the Safînat-ul-Auliyâ *loc. cit.*, says that 'Izz-ud-Dîn Maḥmûd

(who, according to the author o' .e Mir'ât-ul-Asrâr *loc. cit.*, was the eldest brother of Ganj-Shakar) was the name of Khwâjah Ganj-Shakar's father, and that on his paternal side the Khwâjah was descended from 'Umar the second Caliph. In his youth Ganj-Shakar left the parental roof in search of knowledge, and reached Multân where he, while busy in studying the book Nâfi' at the mosque of Minhâj-ud-Dîn Tirmidî, was visited by Quṭb-ud-Dîn Bakhtyâr Kâkî. He then went to Qandahâr, and after staying there for five years, visited Bagdâd, where he met Shaykh Shihâb-ud-Dîn Suhrawardî. From Bagdâd he came to Bukhârâ, and then, after visiting several eminent Shaykhs at Badakhshân, returned to Multân, where he met the celebrated saint Shaykh Bahâ-ud-Dîn Ḍakariyâ. He then came to Dihlî and became the disciple of Khwâjâh Quṭb-ud-Dîn Bakhtyâr Kâkî in the presence of Qâḍî Ḥamîd-ud-Dîn Nâgûrî, Maulânâ 'Alî Kirmânî, Sayyid Nûr-ud-Dîn Mubârak, Shaykh Niẓâm-ud-Dîn Auliyâ, Maulânâ Shams Turk, Shaykh Maḥmûd Mu'inah-Dûz and others. It is said that he was in the habit of fasting continually, and once, overcome by hunger, placed his hand on the ground, and took some clay or pebbles, which, when put into his mouth, tasted sweet like sugar (شکر). From that time, it is said, he became known as Ganj-Shakar (store of sugar). Another narration given by the author of the Siyar-ul-Auliyâ (a disciple of Niẓâm-ud-Dîn Auliyâ) and quoted by the author of the Akhbâr-ul-Akhyâr and subsequent biographers, is that on one occasion Khwâjah Ganj-Shakar met a merchant carrying a large number of loads of sugar. The Khwâjah asked for a handful of sugar from the merchant, who replied that the loads contained salt. Upon this Ganj-Shakar observed—"they might be of salt." On reaching his destination the merchant, to his astonishment and chagrin, found that all his loads were salt instead of sugar. He immediately returned to Ganj-Shakar and fell prostrate before him in repentance. The Khwâjah then observed—"they might be of sugar," and the merchant on his return found his loads were sugar. In order to avoid the rush of people, Ganj-Shakar fled from one city to another, until he reached Ajûdhan (better known as Pâkpatan) in Multân, where he finally settled and died, according to Akhbâr-ul-Akhyâr, Safînat-ul-Auliyâ and some others, on 5 Muḥarram, A.H. 664=A.D. 1265 (but according to Mir'ât-ul-Asrâr, A.H. 668=A.D. 1269) at the age of ninety-five. He left five sons and three daughters, full particulars of whom will be found in the Siyar-ul-Auliyâ.

The dates of these discourses range from the first day of Muḥarram, A.H. 584=A.D. 1188 to the 5th of Muḥarram, A.H. 585=A.D. 1189. A Ṣûfic tract by Farîd Ganj-Shakar, entitled گنج الاسرار is noticed under No. 1685.

III. foll. 34^b–47^a.

No. 1685.

گنج الاسرار

GANJ UL-ASRÂR.

A tract on the mystical knowledge of the heart and its functions.

Author: Farîd Mas'ûd Ajûdhanî فريد مسعود اجودهني, that is say the celebrated saint Shaykh Farîd ud-Dîn Ganj-Shakar (*d.* A.H. 664=A.D. 1265) for whose life see No. 1640.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... بعده ميگويد درويش فريد مسعود اجودهني الخ •

Written by the scribe of the preceding treatise with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1089.

No. 1352.

foll. 77; lines 9; size $9\frac{1}{4} \times 5\frac{1}{4}$; 6×3.

لمعات

LAMA'ÂT.

A tract on mystical love.

Author: Fakhr-ud-Dîn Ibrâhîm bin Shahriyâr 'Irâqî فخر الدين ابراهيم بن شهريار عراقي.

Beginning:—

الحمد لله الذي نور وجه حبيبه بتجليات الجمال الخ •

'Irâqî, the greatest mystic poet of his time, has already been mentioned in connection with his Diwân, noticed under No. 89.

The work is based on Ṣadr-ud-Dîn Qûniyawî's lectures on Ibn-ul

'Arabi's Fuṣûṣ-ul-Ḥikam, and comprises a *Muqaddimah* and twenty-eight *Lam'at*.

The *Muqaddimah* begins on fol. 6ᵃ.

Lam'at I—fol. 7ᵃ.

Lam'at II—VII are not marked or distinguished.

VIII on fol. 28ᵃ.
IX on fol. 30ᵃ.
X on fol. 31ᵇ.
XI on fol. 34ᵃ.
XII on fol. 35ᵃ.
XIII on fol. 36ᵃ.
XIV on fol. 40ᵃ.
XV on fol. 42ᵃ.
XVI on fol. 45ᵇ.
XVII on fol. 47ᵃ.
XVIII on fol. 51ᵇ.
XIX on fol. 53ᵃ.
XX on fol. 55ᵇ.
XXI on fol. 59ᵃ.
XXII on fol. 61ᵃ.
XXIII on fol. 63ᵇ.
XXIV on fol. 65ᵃ.
XXV on fol. 67ᵃ.
XXVI on fol. 69ᵃ.
XXVII on fol. 71ᵇ.
XXVIII on fol. 73ᵇ.

Two copies of the work are noticed in Ethè, Bodl. Lib. Catalogue, Nos. 1251-1252. See also Rieu, ii, p. 594; G. Flügel iii, p. 446; Âṣaf. Lit. p. 466; A.S.B. Cat., Nos. 1185-1186, etc. For Jâmi's commentary on the Lama'ât, entitled اشعة اللمعات see No. 181. VI. Two other commentaries on the work are noticed in Ethé, Bodl. Lib. Catalogue, Nos. 1253 and 1254. See also Ḥâj. Khal., vol. v, p. 335.

Marginal and interlinear glosses and explanations are found from the beginning of the copy to fol. 24ᵇ.

Written in clear bold Nasta'lîq.

Dated Wednesday, 19 Dulihjjah, A.H. 1077.

Scribe: محمد زاهد.

No. 1455.

foll. 78, lines 13; size 8×5¼; 6×3½.

محیط معرفت

MUḤÎṬ-I MA'RIFAT.

A treatise on Hindû gnosticism.

Author: Kirpâl Dâs کرپال داس.

Beginning:—

عجز بسیار و نیاز بی شمار تسلیم بارگاه جمیلی که دیدهٔ والا نگهان را
بر جمال باجلالش یارای دیدن محال است الخ *

At the conclusion of the work the author says that he was the son of Râm Kiran, and adopted the *takhallus* 'Ârif عارف. He was an inhabitant of Nârnaul in Shâhjahânâbâd, and belonged to the Dhûsar دهوسر sect of the Hindus. In the preface he gives us to understand that the work is an easy Persian version of Sadâ Sheo's يوتهي سرودي (?), and that he derived his materials from Bhagat Jog, Sankh Jog and other similar works. The work is divided into sixteen *Faṣl*:—

I. on fol. 2b:	(۱) فصل اول در بیان تعداد انفاس و ذکر آن
II. on fol. 3b:	(۲) فصل دوم در تبئین علم نفس و عمل اطراف و خواص آن *
III. on fol. 5b:	(۳) فصل سیوم در بیان رنگهای عناصر
IV. on fol. 6b:	(۴) فصل چهارم در مقالات نیک و بد عزم سفر هنگام اخراج انفاس و طریق شگون و منافع آن *
V. on fol. 7b:	(۵) فصل پنجم در باب دانستن ماهیت مرض و مطالب دیگر ماورای آن *
VI. on fol. 10a:	(٦) فصل ششم در معرفت حقیقت زندگي و مرگ پیش از وقوع *
VII. on fol. 12b:	(۷) فصل هفتم در معرفت لزوم کارهای وقت روانگي دم چپ و فائدهٔ آن *
VIII. on fol. 13b:	(۸) فصل هشتم در معرفت التزام کارهای دم راست و نفع آن *

IX. on fol. 14ª: (۹) فصل نهم در معرفت کوائف ارزاني و قحط سالی *

X. on fol. 15ᵇ: (۱۰) فصل دهم در معرفت اثبات و نفي حمل و ولادت پسر و دختر پیش از تولد *

XI. on fol. 16ª: (۱۱) فصل یازدهم در احکام غالب و مغلوب اهل محاربات و کیفیت بهگت جوگ *

XII. on fol. 25ª: (۱۲) فصل دوازدهم در ذکر سانکهه جوگ و رویداد آن *

XIII. on fol. 35ᵇ: (۱۳) فصل سیزدهم در کیفیات راج جوگ و اکتساب آن *

XIV. on fol. 42ª: (۱۴) فصل چهاردهم در رویداد هتهه جوگ و اشتغال آن و سؤال و جواب از مرشد *

XV. on fol. 58ª: (۱۵) فصل پانزدهم در معرفت کیفیت اشتّانک جوگ و ذکر آن *

XVI. on fol. 70ª. (۱۶) فصل شانزدهم در بیان عرفان و توحید

According to several chronograms at the end the work was completed in A.H. 1167=A.D. 1754 in the time of 'Âlamgîr II.

The MS. is an autograph copy of the author, who in the colophon says that he completed the transcription on Tuesday, the 21st of Muḥarram, A.H. 1182 at Quṭubpûr, in Rîwârî, at the request of one Sayyid Sa'îd 'Alî Khân.

A note on the fly-leaf says that the collation by the author was completed on the 15th of Ṣafar, A.H. 1182.

Written in fair Ta'lîq.

No. 1683.

مرات العاشقين

MIR'ÂT UL-'ÂSHIQÎN.

OR

"THE MIRROR OF LOVERS."

A mystical tract.
Author: Hâfiẓ Kirmânî حافظ كرماني.
Beginning:—

الحمد لله الذي نور صدور المحبين بانوار مودت و احرق قلوب العاشقين في نار محبته الخ •

Ḥâfiẓ or Ḥâfiẓî Kirmânî, also called Ḥâfiẓî Ḥakkâk on account of his profession, flourished during the time of Shâh 'Abbâs I of Persia (A.H. 996–1038=A.D. 1587–1628), and spent his time in preaching. He died, according to Nashtar-i 'Ishq, p. 505, at the age of ninety. The author of the Ṣuḥuf-i Ibrâhîm, fol. 216ᵃ, enumerates the following works by Ḥâfiẓî:—

تحفة العارفين

مرات العاشقين (the present work).

خلاصة السير

مناظرهٔ سيد و عالم

مناظرهٔ سيف و القلم

See also Riyâḍ ush-Shu'arâ, fol. 98ᵃ.

The author gives a true definition of "Love," carefully distinguishing it from "Passion," and discusses the sacred relation between the lover and the beloved.

In the preface the author says that he wrote this tract at the request of some of his friends, dividing it into three *Faṣl* and a *Khâtimah*. He frequently quotes verses from 'Aṭṭâr, Sanâ'î, Rûmî, Sa'dî and Ḥâfiẓ Shîrâzî.

Written in minute Nasta'lîq within gold ruled borders with an illuminated head-piece and a double-page 'Unwân.

Dated 23 Muḥarram, A.H. 1089.

No. 1420.

foll. 682; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

ترجمة مصباح كفعمى

ṬARJUMAH-I MIṢBÂḤ-I KAF'AMÎ.

A Persian translation of Kaf'amî's Miṣbâḥ, containing a very large collection of prayers and invocations for special occasions, similar to the one extant in the Miṣbâḥ-ul-Mutahajjid (see No. 1425).

Translator: Jamâl-ud-Dîn bin Fatḥ Ullah bin Ṣadr-ud-Dîn Shîrâzî جمال الدين بن فتح الله بن صدر الدين الشيرازي

Beginning:—

الحمد لله رب العالمين ...... اما بعد چون مصباح منسوب به كفعمى كه اكمل و اشمل كتبى است الخ *

We learn from the preface that Jamâl-ud-Dîn translated the Arabic original for the convenience of those Persian students who did not know Arabic. He dedicated the work to Sulṭân Muḥammad Quṭb Shâh, the sixth king of the Quṭb Shâhî dynasty, who ascended the throne in A.H. 1020=A.D. 1611.

The full name of Kaf'amî, as given in several places here, is ابراهيم بن على بن حسين بن صالح كفعمي.

Kaf'amî and the Arabic original Miṣbâḥ are incidentally mentioned in Loth. Arab. Catalogue, pp. 94[b] and 97[a].

It is to be noticed that the prayers found towards the beginning of the present work exactly agree with those at the beginning of the Miṣbâḥ-ul-Mutahajjid, but the present collection is much larger than that one. It is divided into fifty *Faṣl*, a list of which is given at the end of the preface.

Written in beautiful minute Naskh, with an illuminated head-piece.

Not dated; 17th Century.

No. 1358.

مصباح الهداية و مفتاح الكفاية

foll. 226; lines 15; size $8\frac{3}{4}\times 5$; $6\times 3\frac{1}{4}$.

MISBÂḤ-UL-HIDÂYAT WA MIFTÂḤ-UL-KIFÂYAT.

A well-known compendium of Ṣûfic maxims and doctrines, being a concise adaptation of Shihâb-ud-Dîn Abû Ḥafṣ 'Umar bin Muḥammad bin 'Abd Ullah ul-Bakrî us-Suhrawardî's (*b.* A.H. 539=A.D. 1145 and *d.* A.H. 632=A.D. 1234) famous Arabic work عوارف المعارف (printed in Bûlâq, A.H. 1306), by 'Izz-ud-Dîn Maḥmûd bin 'Alî ul Kâshânî عزالدين محمود بن على الكاشاني who died in A.H. 735=A.D. 1334 (see Ḥâj. Khal. vol. IV, p. 275).

Beginning :—

حمدی که لمعات صدق و نفحات اخلاص آن دیدهٔ جان منور و دماغ دل معطر دارد الخ •

Other Persian translations or adaptations of the عوارف المعارف are by 'Abd-ur-Raḥmân bin Najîb-ud-Dîn 'Alî bin Buzgush ush-Shîrâzî (*d.* A.H. 716=A.D. 1316), mentioned in W. Pertsch, Berlin Catalogue, p. 89; by Junayd bin Faḍl Ullah (see E. G. Browne, Camb. Catalogue, pp. 87–89) ; and by an anonymous author (see W. Pertsch, Berlin Catalogue, p. 291). For further particulars see Ethé, India Office Lib. Catalogue, No. 1837 ; Âṣaf Lib. p. 478 (where a MS. and a printed copy of the work are mentioned) ; A.S.B. Lib. Cat. No. 1199.

The work is divided into ten *Bâb*, each subdivided into ten *Faṣls*, as follows :—

Bâb I on fol. 5ª.

باب اول در بیان اعتقادات صوفیان :—

(۱) فصل اول در معني اعتقاد و ماخذ آن و تمسک بعقیدهٔ صحیحه • fol. 5ª.

(۲) فصل دوم در توحید ذات و تنزیه صفات fol. 6ᵇ.

(۳) فصل سیوم در تحقیق اسماء و صفات fol. 10ª.

(۴) فصل چهارم در آفریدن افعال بندگان fol. 11ª.

(۵) فصل پنجم در کلام النبي fol. 12ᵇ.

(۶) فصل ششم در روية fol. 13ᵇ.

(۷) فصل هفتم در ایمان بملایکه و کتب و رسل الهي	fol. 15ª.
(۸) فصل هشتم در شهادت نبوت و ختم رسالت به محمد مصطفی علیه الصلوة و السلام *	fol. 16ª.
(۹) فصل نهم در ذکر اصحاب رسول	fol. 17ª.
(۱۰) فصل دهم در ذکر امور اخروی	fol. 18ᵇ.

Bâb II on fol. 22ª.

باب دوم در بیان علوم :—

(۱) فصل اول در تعریف علم و مراتب آن	fol. 22ª.
(۲) فصل دوم در ماخذ علم	fol. 24ᵇ.
(۳) فصل سوم در علم فریضه و فضیلت آن '	fol. 25ᵇ.
(۴) فصل چهارم در علم دراست و وراثت	fol. 27ª.
(۵) فصل پنجم در علم قیام	fol. 29ª.
(۶) فصل ششم در علم حال	fol. 30ª.
(۷) فصل هفتم در علم ضرورت	fol. 30ᵇ.
(۸) فصل هشتم در علم سعت	fol. 32ª.
(۹) فصل نهم در علم یقین	fol. 33ª.
(۱۰) فصل دهم در علم لدنّی	fol. 34ª.

Bâb III on fol. 36ª.

باب سوم در بیان معارف :—

(۱) فصل اول در تعریف معرفت	fol. 36ª.
(۲) فصل دوم در معرفت نفس	fol. 37ᵇ.
(۳) فصل سوم در معرفت بعضی از صفات نفس	fol. 39ª.
(۴) فصل چهارم در کیفیت ارتباط معرفت الهي بمعرفت نفس	fol. 41ᵇ.
(۵) فصل پنجم در معرفت روح	fol. 43ª.
(۶) فصل ششم در معرفت قلب	fol. 45ª.
(۷) فصل هفتم در معرفت سرّ و عقل	fol. 47ᵇ.
(۸) فصل هشتم در معرفت خواطر	fol. 49ª.
(۹) فصل نهم در معرفت مرید و مراد و بیان احتیاج مرید بمراد *	fol. 51ª.
(۱۰) فصل دهم در معرفت اختلاف احوال مردم	fol. 55ª.

Bâb IV on fol. 61^{b}.

باب چهارم در بعضی اصطلاحات صوفیان :—

(۱) فصل اول در بیان حال و مقام	fol. 61^{b}.
(۲) فصل دوم در جمع و تفرقه	fol. 63^{a}.
(۳) فصل سوم در تجلّی و استتار	fol. 63^{b}.
(۴) فصل چهارم در وجد و وجود	fol. 65^{b}.
(۵) فصل پنجم در سکر و صحو	fol. 67^{a}.
(۶) فصل ششم در وقت و نفس	fol. 68^{a}.
(۷) فصل هفتم در شهود و غیبت	fol. 70^{a}.
(۸) فصل هشتم در تجرید و تفرید	fol. 70^{b}.
(۹) فصل نهم در محو و اثبات	fol. 71^{a}.
(۱۰) فصل دهم در تلوین و تکوین	fol. 71^{b}.

Bâb V on fol. 72^{a}.

باب پنجم در مستحسنات متصوفه :—

(۱) فصل اول در معني استحسان	fol. 72^{b}.
(۲) فصل دوم در الباس خرقه	fol. 73^{a}.
(۳) فصل سوم در اختیار خرقه ملون	fol. 75^{a}.
(۴) فصل چهارم در اساس خانقاه و فایدهٔ آن	fol. 76^{b}.
(۵) فصل پنجم در بیان رسوم اهل خانقاه و خصایص ایشان	fol. 77^{b}.
(۶) فصل ششم در بیان خلوت	fol. 80^{a}.
(۷) فصل هفتم در شرایط خلوت	fol. 82^{a}.
(۸) فصل هشتم در بیان واقعات اهل خلوت	fol. 87^{a}.
(۹) فصل نهم در سماع	fol. 91^{b}.
(۱۰) فصل دهم در آداب سماع	fol. 96^{b}.

Bâb VI on fol. 100^{b}.

باب ششم در آداب :—

(۱) فصل اول در بیان ادب	fol. 100^{b}.
(۲) فصل دوم در اداب حضرت ربوبیت	fol. 103^{a}.
(۳) فصل سوم در اداب حضرت رسالت	fol. 106^{b}.
(۴) فصل چهارم در آداب مرید با شیخ	fol. 108^{b}.

(٥) فصل پنجم در آداب شیخي و فضیلت آن	fol. 113ᵃ.
(٦) فصل ششم در آداب صحبت و صلاح و فساد آن	fol. 117ᵇ.
(٧) فصل هفتم در آداب معیشت	fol. 125ᵇ.
(٨) فصل هشتم در آداب تجرد و تاهّل	fol. 128ᵃ.
(٩) فصل نهم در آداب سفر	fol. 132ᵇ.
(١٠) فصل دهم در آداب تعهدات نفس	fol. 136ᵃ.

Bâb **VII on fol. 143ᵇ.**

باب هفتم در اعمال :—

(١) فصل اول در بیان عمل	fol. 143ᵇ.
(٢) فصل دوم در اقرار بوحدانیت	fol. 145ᵃ.
(٣) فصل سوم در طهارت	fol. 146ᵃ.
(٤) فصل چهارم در بیان صلوة	fol. 150ᵃ.
(٥) فصل پنجم در کیفیت اداء صلوة	fol. 154ᵃ.
(٦) فصل ششم در فرایض صلوة وسنن آن	fol. 158ᵇ.
(٧) فصل هفتم در توزیع اوقات بر اوراد	fol. 162ᵇ.
(٨) فصل هشتم در ادعیهٔ مأثوره از نبي علیه افضل الصلوة و السلام *	fol. 168ᵃ.
(٩) فصل نهم در فضیلت صوم و اختلاف احوال صوّام	fol. 172ᵃ.
(١٠) فصل دهم در شرایط آداب صوم و افطار	fol. 174ᵇ.

Bâb **VIII on fol. 176ᵃ.**

باب هشتم در بیان اخلاق :—

(١) فصل اول در بیان حقیقت خلق	fol. 176ᵃ.
(٢) فصل دوم در صدق	fol. 178ᵃ.
(٣) فصل سوم در بذل و مواساة	fol. 179ᵇ.
(٤) فصل چهارم در قناعت	fol. 181ᵇ.
(٥) فصل پنجم در تواضع	fol. 182ᵃ.
(٦) فصل ششم در حلم و مداراة	fol. 184ᵃ.
(٧) فصل هفتم در عفو و احسان	fol. 185ᵇ.
(٨) فصل هشتم در بشر و طلاقت وجه	fol. 186ᵇ.
(٩) فصل نهم در مزاح و نزول باطباع	fol. 187ᵃ.
(١٠) فصل دهم در تودد و تالف	fol. 188ᵇ.

Bāb IX on fol. 189^{b}.

باب نهم در بیان مقامات :—

(۱) فصل اول در توبه	fol. 189^{b}.
(۲) فصل دوم در ورع	fol. 192^{b}.
(۳) فصل سوم در زهد	fol. 193^{b}.
(۴) فصل چهارم در فقر	fol. 194^{b}.
(۵) فصل پنجم در صبر	fol. 196^{a}.
(۶) فصل ششم در شکر	fol. 198^{b}.
(۷) فصل هفتم در خوف	fol. 201^{a}.
(۸) فصل هشتم در رجا	fol. 203^{b}.
(۹) فصل نهم در توکل	fol. 205^{b}.
(۱۰) فصل دهم در رضا	fol. 207^{b}.

Bâb X on fol. 209^{a}.

باب دهم در احوال :—

(۱) فصل اول در محبت	fol. 209^{b}.
(۲) فصل دوم در شوق	fol. 213^{b}.
(۳) فصل سوم در غیرت	fol. 215^{a}.
(۴) فصل چهارم در قرب	fol. 217^{b}.
(۵) فصل پنجم در حیا	fol. 218^{b}.
(۶) فصل ششم در انس و هیبت	fol. 219^{b}.
(۷) فصل هفتم در قبض و بسط	fol. 221^{a}.
(۸) فصل هشتم در فنا و بقا	fol. 222^{a}.
(۹) فصل نهم در اتصال	fol. 224^{a}.
(۱۰) فصل دهم در وصیت و خاتمه	fol. 225^{a}.

A good and correct copy. Written in good Naskh within gold and coloured borders with an illuminated head-piece.

Dated Ṣafar, A.H. 1055.

Scribe: جمال الدين ابن غياث الدين الابي نجمي.

No. 1361.

foll. 143; lines 23–32; size $9\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

مکتوبات شرف الدين احمد منيري

MAKTÛBÂT-I MUNAYRÎ.

The first collection of 100 letters of the renowned Indian saint Shaykh Sharaf-ud-Dîn Aḥmad bin Yaḥyâ Munayrî شیخ شرف الدین احمد بن یحیی منیری, who died in A.H. 782=A.D. 1380. See No. 1360.

Beginning:—

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندی را که دلهای پاک عارفانرا بانوار مشاهدهٔ جمال با کمال الخ •

These letters, collected in A.H. 747=A.D. 1346 by Zayn Badr 'Arabi زین بدر عربي, a disciple of the Shaykh, were addressed to the latter's disciple and friend Qâḍî Shams-ud-Dîn, governor of Jûsah قاضي شمس الدين حاكم قصبهٔ جوسه.

The letters deal with numerous topics of mystical doctrine, Ṣûfic maxims, etc., etc. This collection of 100 letters is generally known as مکتوبات صدی. A table of contents occupies foll. 2ᵇ–4ᵃ. The contents have been fully described in Ethé, Ind. Office Lib. Catalogue, No. 1843. See also Âṣaf. Lib., p. 486, where MSS. and printed copies of the Maktûbât of this Shaykh are mentioned. The original work is preceded by some letters of the Shaykh added in a later hand.

Written in learned Naskh with occasional marginal notes and emendations. Marks of collation are found throughout the copy.

This old and valuable MS., dated Thursday, 14 Ramaḍân, A.H. 909, contains an interesting seal on the fly-leaf. It is faded and the contents are not clear. The seal consists of a big circle within which are inscribed two other circles. The smallest one in the centre faintly reads بندهٔ حضرت قبله سالار مسعود غازی. In the second circle we find the names حضرت طاهر—حضرت ساهو and حضرت عطاء الله, but they are indistinct. The inscription in the big circle cannot be deciphered.

Sulṭân-ush-Shuhadâ Sâlâr Mas'ûd Ġâzî, popularly known as Ġâzî Miyân the distinguished champion of Islâm, was the son of Amîr Sâhû bin 'Aṭâ Ullah, and fell in a battle with the Hindus at Bahrâ'ich in Awadh, A.H. 424=A.D. 1033. See Elliot, History of India, vol. ii, pp. 513–549; Rieu, iii, p. 1015; Beale, p. 245; etc. It is therefore probable that the owner of the seal, whose name is faded, was a descendant of Sâlâr Mas'ûd Ġâzî.

A seal of one Sayyid 'Abd-ul-Ġanî ul-Ḥusaynî, dated A.H. 1162, is also found on the title-page. There are several other seals, but they are not legible.

IV. foll. 48^b-106^b.

No. 1686.

مناجات عبد الله انصاري

MUNÂJÂT-I 'ABD ULLAH ANṢÂRÎ.

The well-known *Munâjât* of Khwâjah 'Abd Ullah Anṣârî.

Beginning:—

مناجات نديم بارگاه حضرت جباري ابو اسماعيل خواجه عبد الله انصاري ... اى ز دردت بيدلانرا بوى درمان آمده الخ •

Written in beautiful bold Nasta'lîq with an illuminated head-piece and a double-page 'Unwân.

Not dated; 17th century.

No. 2067.

foll. 20; lines 8; size $10\frac{3}{4} \times 7$; $6\frac{1}{2} \times 4$

مناجات عبد الله انصارى

MUNÂJÂT-I 'ABD ULLAH ANṢÂRÎ.

An exceedingly valuable and beautifully written copy of the well-known prayer of 'Abd Ullah Anṣârî. See Nos. 1554, 1572, 1586, etc.

Beginning:—

اى ز دردت بيدلانرا بوى درمان آمده الخ *

Towards the end, fol. 16^a, are found some precepts which 'Abd Ullah Anṣârî is said to have addressed to Niẓâm ul-Mulk. See No. 933.

Written in beautiful bold Nasta'lîq by the celebrated calligrapher محمود بن اسحاق الشهابي.

Dated A.H. 944.

For an account of the scribe Maḥmûd bin Isḥâq see No. 237, where he is mentioned as the scribe of the unique copy of Kâmrân's Dîwân.

No. 204

foll. 360; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

نفحات الانس

NAFAHÂT-UL-UNS.

A splendid, useful copy of the Nafaḥât-ul-Uns (see No. 180, 5, above).

Beginning as usual.

This copy contains useful notes and learned explanations on the margin, and an index (incomplete) in alphabetical order at the beginning.

This copy was written, as stated in the colophon, for the library of Din Muḥammad Khân, the son of Jâni Beg Sulṭân and 'Abd Ullâh Khân Uzbek's sister. Din Muḥammad Khân ascended the throne of Samarqand on the death of 'Abd-ul-Mu'min Khân, the son of 'Abd Ullâh Khân, in A.H. 1006 = A.D. 1598. He was wounded in a battle fought against Shâh 'Abbâs the Great, and died shortly after. (See Beal's Biogr. Dictionary, p. 122.)

Written in a beautiful clear Nasta'liq, within coloured and gold ruled borders, with an illuminated frontispiece.

The colophon dated 15th Ramaḍân, A.H. 1003. runs thus:—

قد اتفق الفراغ عن اتمام هذ الكتاب . . . . خمس عشر من
شهر رمضان يوم الاربعاء سنه ثلاث و الف من هجرة النبوة . . . .
معلوم ضمير منير . . . . بوده باشد که نوشته شد از برای کتابخانهٔ
شاهزاده ارجمند . . . . زبدهٔ سلاطین زمان ابو النصر دین محمد
سلطان ابدا (*sic*) دولته . . . . الخ

A seal of the above-named prince dated A.H. 999 is fixed in the end of the MS.

No. 1780

foll. 277; lines 17; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$

نفحات الانس

NAFAḤÂT UL-UNS

A copy of Jâmi's well-known work نفحات الانس. See Nos. 181 v, 204–206.

Beginning as usual:—

الحمد لله الذي جعل مرائي قلوب اوليائه *

Written in minute Nasta'līq within gold and coloured borders with an illuminated, but faded, 'Unwân.

Dated A.H. 932.

Scribe: عبد المومن المرادی.

No. 1353.

foll. 92; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

نزهة الارواح

NUZHAT UL-ARWÂḤ.

A Ṣûfic work in prose and verse on the nature and rules of spiritual life.

Author: Ḥusayn bin 'Âlim bin Abil Ḥasan ul-Husaynî: حسين بن عالم بن ابي الحسن الحسيني.

At the beginning of the following two copies the author's name appears thus: ركن الحق والدين حسين ابن عالم ابن الحسن الحسيني while in the colophon of the present copy he is simply called محمد حسين to which the word مير is prefixed in a later hand (مير) محمد حسين.

Most of the copies begin with a short Arabic prologue, evidently due to a disciple of the author. Some others begin with a Persian Qiṭ'ah found at the end of the Arabic prologue. In the present copy the Arabic prologue and the Qiṭ'ah are wanting and it begins thus:—

سپاس بیقیاس و منتهای بی منتهای مر ملکی را که ملکش بی انباز الخ •

The author and his other works have been mentioned under Nos. 117–120.

For other copies see G. Flügel iii, p. 418; Rieu, i, p. 40 and ii, p. 608; Ethé, Bodl. Lib. Cat., Nos. 1255 and 1256; Ethé, Ind. Office Lib. Cat., Nos. 1821–1828; W. Pertsch, Berlin Cat., pp. 292–294; Bûhâr Lib. Cat., vol. i, p. 132; Krafft, p. 190; A. F. Mehren, p. 7; A.S.B. Cat., Nos. 1187–91; Cat. des MSS. et Xyl., p. 437. See also Ḥâj. Khal., vi, p. 321. A commentary on the work, by 'Abd ul-Waḥîd Ibrâhîm ul-Ḥusaynî ul-Bilgrâmî, is noticed in Ethé, Bodl. Lib. Cat., No. 1257.

According to the author's statement at the end the work was completed in A.H. 711=A.D. 1311. It is divided into the following twenty-eight *Faṣl*:—

1. فصل اول در مبداء سلوک, on fol. 9ᵃ.
2. فصل دویم در معرفت سلوک, on fol. 11ᵃ.
3. فصل سیوم در مقامات سالک, on fol. 13ᵃ.
4. فصل چهارم در نصیحت سالک, on fol. 14ᵇ.
5. فصل پنجم در بدو خلقت, on fol. 16ᵇ.

6. فصل ششم در بیان وحدت, on fol. 18ª.
7. فصل هفتم در تجرید سالک, on fol. 19ᵇ.
8. فصل هشتم در قاعدهٔ طریقت, on fol. 22ª.
9. فصل نهم در کمال استغنا, on fol. 25ª.
10. فصل دهم درآغاز فطرت, on fol. 26ª.
11. فصل یازدهم در اختلاف حالات, on fol. 28ᵇ.
12. فصل دوازدهم در بیان دل, on fol. 33ª.
13. فصل سیزدهم در تصفیهٔ دل, on fol. 34ᵇ.
14. فصل چهاردهم در مزاج عشق, on fol. 37ᵇ. (Bodl. copy در دیباچهٔ عشق).
15. فصل پانزدهم در حقایق عشق, on fol. 40ᵇ.
16. فصل شانزدهم در حیرت عشق, on fol. 44ª. (Bodl. copy در وحدت عشق).
17. فصل هفدهم در بیان نفس, on fol. 47ª.
18. فصل هژدهم در مخاطب نفس, on fol. 49ᵇ. (Bodl. copy در مخاطبهٔ نفس).
19. فصل نوزدهم در بیابان (read بیان) معاملات کون و مکان, on fol. 52ª.
20. فصل بیستم در جد و اجتهاد, on fol. 55ᵇ.
21. فصل بیست و یکم در صحبت و متعابعت, on fol. 59ᵇ.
22. فصل بیست و دوم در ترک صحبت خلق, on fol. 62ª.
23. فصل بیست و سیوم در صبر و تسلیم, on fol. 64ᵇ.
24. فصل بیست و چهارم در کشف معاني سلوک, on fol. 68ᵇ.
25. فصل بیست و پنجم در ارشاد و انتباه, on fol. 77ᵇ.
26. فصل بیست و ششم در اسباب اهل طریقت, on fol. 80ª. (Bodl copy در اشارت اهل طریقت).
27. فصل بیست هفتم در نهایت اهل طریقت, on fol. 86ª. (Bodl copy در نهایت این طریق).
28. فصل بیست و هشتم در خاتمهٔ کتاب, on fol. 90ᵇ.

Written in good Nasta'līq.
Dated Ṣafar, A.H. 1143.

No. 1374.

foll. 29; lines 5; size 9 × 5¼; 5½ × 2¾.

وجود العاشقين

WAJÛD-UL-'ÂSHIQÎN.

A very beautiful copy of a mystical tract.

Author: Sayyid Muḥammad bin Sayyid Yûsuf Ḥusaynî, surnamed Gîsûdarâz سيد محمد بن سيد يوسف حسيني الملقب به گيسو دراز.

Beginning:—

سپاس بی حد و ستایش بیعد مر قادر مطلق و حاکم برحق جانان عاشقان صاحب جمله جهان الخ *

The author, a disciple and Khalifah of Shaykh Naṣîr-ud-Dîn Maḥmûd Chirâg-i-Dihlî, was born at Dihlî, A.H. 721=A.D. 1321 and died, A.H. 825=A.D. 1422 at the age of 105 lunar years. See Rieu, i. p. 347, where a copy of his discourses, collected under the title جوامع الكلام by his disciple Muḥammad bin Muḥammad Akbar Ḥusaynî, is noticed. After Naṣîr ud-Dîn's death the author went to Gujarât, and after staying there for a long time he took up his abode in Kulbargah, A.H. 815=A.D. 1412, where he was treated with high regard by Fîrûz Shâh Bahmanî and his successor Aḥmad Shâh Bahmanî. See Târîkh-i-Firishtah (Bombay edition), vol. i. p. 607, vol. ii, p. 748. and Briggs' translation, vol. ii, p. 388, 398; Akhbâr-ul Akhyâr, p. 123; Khazînat-ul-Aṣfiyâ, p. 371; etc. The author's life entitled تاريخ حسيني, and a collection of his letters, are mentioned in Stewart's Catalogue, pp. 30 and 37. A copy of the present work is noticed in Ethé, Ind. Office Lib. Catalogue No. 1859, and another is extant in No. 1858 of the same Catalogue. See also 'Âṣaf Lib. p. 496; A.S.B. Lib. Cat. Nos. 1223–1227.

The main subjects treated in the work are عشق ، عاشق and معشوق, of which the author gives mystical explanations.

A superb copy; written in elegant Nasta'lîq, with illuminations and floral designs in gold throughout.

Scribe: معجز قلم.

Not dated, 17th century.

Several seals and 'Arḍ-dîdahs are found on the title-page. The beautiful binding, which is firm and inlaid with gold, is slightly worm-eaten.

Islamic History

No. 484.

foll. 256; lines 18; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

ترجمهٔ مولود النبي

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muhammad.

Beginning:—

و به نستعين — حمد و سپاس بيقياس خدايرا كه نور محمد صلي الله عليه و آله و سلم پيش از همه چيز آفريد — الخ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulûd-i-Muṣṭafâ," *e.g.* on fol. 355ª, . . . و اين آخر ترجمهٔ كتاب مولود مصطفى, and again on fol. 355ᵇ, تمام شد كتاب ترجمهٔ مولود مصطفي صلوات الله و سلامه . . . ; while in the colophon it is called, "Kitâb-i-Maulûd-un-Nabi," كتاب مولود النبي

The work is mentioned, without the translator's name, in Rieu, iii., p. 1026ª, where it is wrongly styled تاريخ حسيني, and even منتخب الاخبار, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bûhâr Library copy, it is called سير عفيفي; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, Ḥâj. Khal., vol. vi., p. 167, very curiously notes:—
منتقي في مير مولود النبي المصطفي — فارسي, by Sa'id-ud-Din Muḥammad bin Mas'ûd-ul-Kâzarûni (*d.* A.H. 758 = A.D. 1356), للامام سعيد الدين محمد بن مسعود الكازروني لمتوفي سنه ٧٥٧ رتب علي اربعه اقسام و خاتمه; and after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was rendered into Arabic by Kâzarûni's son 'Afîf-ud-Dîn, عربه ولده المحدث المسند حفيف الدين. Ḥâj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ûd Kâzarûni's work, مطالع المصطفويه في شرح مشارق الانوار النبويه, a commentary on the Mashâriq-ul-Anwâr of Raḍi-ud-Din Ḥasan bin Muḥammad-uṣ-Ṣigâni, who died in A.H. 650 = A.D. 1252. The same Ḥâj. Khal. mentions 'Afîf-ud-Dîn in connection with three other works, *viz.*, vol. i., p. 237, اربعين كازروني; vol. ii., p. 537, شرح بخاري, completed at Shirâz, Rabi'. I., A.H. 766 = A.D. 1364; فرغ منه في شهر ربيع الاول بمدينة شيراز, and iv., p. 52, شفاء الصدور, which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ûd-ul-Kâzarûni.

Brock., ii., p. 195, also mentions under Sa'id bin Mas'ûd-ul-Kâzarûni, *al muntaqá fi sirat an nabi al muṣṭafá* (after which, wrongly following Ḥâj. Khâl., *loc. cit.*, he adds the word "persisch" instead of "arabisch") and his two other works, viz., *maulúd an nabi* and *musalsalát*. The last is included among the works of Sa'id bin Mas'ûd-ul-Kâzarûni, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ûd ul-Kâzarûni, remarks:—

مولف كتاب خادم احاديث نبويه شاگرد اخبار مصطفيه سعيد بن مسعود كازروني اسكنه الله بصبوحة الجنان و افاض عليه سجال الرحمة و الرضوان

The words after كازروني at once suggest that Sa'id bin Mas'ûd was not living at the time of the present translation. Moreover the translator throughout the work introduces Kâzarûni with the words روح الله روحه..

In the conclusion the translator, who gives his name as 'Afif bin Sa'id bin Mas'ûd bin Muḥammad bin 'Ali bin Aḥmad bin 'Umar bin Ismâ'il Shaykh-ush-Shuyûkh Abi 'Ali Daqqâq, says that he finished the

writing of the work at Shirâz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'îd Kâzarûnî:—

تمام شد کتاب ترجمهٔ مولود مصطفي صلوات الله و سلامه عليه
و آله و صحبه اجمعين و لله الحمد اولاً و آخراً و ظاهراً و باطناً در
بقعه شيخ کبير ابي محمد بن عبد الله الخفيف قدس الله سره
بدست مترجم اين کتاب کمترين بندگان خداي عفيف بن سعيد
بن مسعود بن محمد بن علي بن احمد بن عمر بن اسمعيل شيخ
الشيوخ ابي علي دقاق برد الله مضجعهم و اصلح شانه و غفر
لهم — در روز پنجشنبه عاشورا مبارک سنه ستين و سبعمائة در
شيراز . . .

In my opinion (i) Ḥâj. Khal. is right in asserting that 'Afîf-ud-Dîn, the present translator, was the son of Sa'îd bin Mas'ûd-ul-Kâzarûnî, whose genealogy, as given in Ibn-i-Ḥajar 'Asqalânî's (*d.* A.H. 852 = A.D. 1448) Durar-ul-Kâminah, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afîf at the end of the present work; (ii) Ḥâj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad, entitled by Brock., ii., p. 195, Maulûd-un-Nabî, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afîf, after praising God, the Prophet and his companions, states that the author, Sa'îd bin Mas'ûd-ul-Kâzarûnî, after finishing the commentary on the Mashâriq-ul-Anwâr (*loc. cit.*) and the works Shifâ-uṣ-Ṣudûr (not mentioned by Brock.), the Musalsalât (not mentioned by Ḥâj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسلسلات
محمدين و ديگر مختصرات را تاليف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'ân and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world

On fol. 119ᵇ the translator narrates that the author, Sa'id Kāzarūni, ever desired to behold the Prophet in a dream, and to hear some genuine Hadiṣ from his lips, in order that he might deliver the ṣame directly from the Prophet without any Isnād or Catena. And this came about on Thursday night the 5th of Ṣafar, A.H. 732 = A.D. 1331.

The work is divided into four Qisms and a Khātimah:—

Qism I.

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters:—

i. fol. 8ᵇ.

باب اول در بيان كيفيت تابيدن نور نبوت حضرت رسالت صلوات الله و سلامه عليه پيش از وجود و صورت او و ذكر خلق طينه طيبهٔ او پيش طينهٔ آدم و حديث صورتهاء پيغمبران عليهم الصلوة و السلام

ii. fol. 17ᵇ.

باب دوم در بيان بشارات كتب قديمه و انبيا و ديگران به بعثت رسول خداي صلي الله عليه و سلم

iii. fol. 22ᵃ.

باب سوم در بيان اخبار جنيان به بعثت حضرت رسالت صلي الله عليه و سلم

iv. fol. 25ᵇ.

باب چهارم در ذكر كيفيت منتقل شدن نور نبوة رسول خداي صلي الله عليه و سلم از اصلاب طيبه بارحام طاهره

v. fol. 40ᵇ.

باب پنجم در غرايب كه در مدة حمل حضرة رسالة صلي الله عليه و سلم به ظهور آمد

vi. fol. 41ᵇ.

باب ششم در ذكر ولادة و ظهور يمن و بركة حال و كيفيت وضع او صلي الله عليه و سلم

vii. fol. 47[b].

باب هفتم در بیان حوادث که در شب ولادة حضرة رسالت ظاهر شده

viii. fol. 49[b].

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کیفیت وفاة عبد الله و ذکر اسماء رسول الله صلي الله عليه و سلم

It is divided into the following five Faṣls or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلي الله عليه و سلم

(2) fol. 51[b].

فصل دوم در ذکر پدران او عليه الصلوة و السلام

(3) fol. 53[a].

فصل سوم در ذکر مادران حضرة رسالة عليه الصلوة و السلام

(4) fol. 54[a].

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54[a].

فصل پنجم در ذکر اسامي رسول خداي صلي الله عليه و سلم

Qism II.

Events from the time of his birth to his mission, divided into nine Bābs:—

i. fol. 55[b].

باب اول در بیان انچه در سال ولادة او حادث شده

ii. fol. 56[a].

باب دوم در بیان حدیث حلیمه و ارضاع و کیفیت کاهن و غیر آن

iii. fol. 64ª.

باب سوم در بیان انچه در سال سوم از مولد حضرة رسالة بوذه — در آن سال شق صدر واقع شد

iv. fol. 67ª.

باب چهارم در بیان انچه در سال چهارم و پنجم و ششم از مولد حضرة رسالة صلي الله علیه و سلم بوذه — و در این سال بعدد هر سالي فصلیست

v. fol. 68ᵇ.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرة رسالة بوذه — و حکایت سیف بن ذي یزن

vi. fol. 72ª.

باب ششم در بیان انچه در سال هشتم تا آخر سال یازدهم از مولد حضرة رسالة علیه الصلوة و السلام بوذه

vii. fol. 74ᵇ.

باب هفتم در بیان انچه در سال دوازدهم تا آخر سال بیست و سوم از مولد حضرة رسالة بوذه

viii. fol. 77ᵇ.

باب هشتم در بیان انچه در سال بیست و پنجم از مولد حضرة رسالة بوذه و قصهٔ راهب و تزویج خدیجه و ذکر اولاد رسول الله صلي الله علیه و سلم

ix. fol. 81ᵇ.

باب نهم در بیان انچه در سال سي و پنجم تا آخر چهل سالگي حضرة رسالة صلي الله علیه و سلم بوذه

Qism III.

Events from the time of his prophetic mission till his stay in Mecca, divided into nine Bābs:—

i. fol. 83ᵇ.

باب اول در ذکر امارات نبوة او صلي الله علیه و سلم

ii. fol. 88ᵃ.

باب دوم در بیان انچه در سال اول از نبوة حضرة رسالة صلي الله علیه و سلم بوذه — و صفة نزول وحي و ذکر آن کس که اول مسلمان شد

iii. fol. 95ᵇ.

باب سوم در بیان انچه در سال چهارم و پنجم از نبوة حضرة رسالة صلي الله علیه و سلم واقع شده — و مکاره که از مشرکان کشید — و کیفیت هجرة به حبشه

iv. fol. 102ᵃ.

باب چهارم در بیان انچه در سال ششم و هفتم از نبوة بوذه — و ذکر اسلام حمزه و عمر رضي الله عنهما

v. fol. 106.

باب پنجم در بیان انچه در سال هشتم از نبوة حضرة رسالة صلي الله علیه و سلم بوذه — و ذکر عهد کردن قریش بر دشمني بني هاشم و بني مطلب

vi. fol. 110ᵇ.

باب ششم در بیان انچه در سال دهم از نبوة بوذه و وفاة خدیجه و ذکر ثقیف و جماعت جنیان و تزویج عایشه و سوده رضي الله عنهما

vii. fol. 115ᵇ.

باب هفتم در بیان انچه در سال یازدهم از نبوة واقع شده

viii. fol. 116ᵃ.

باب هشتم در بیان انچه در سال دوازدهم از نبوة واقع شده — و ذکر معراج — و کیفیت فرض شدن نماز در آن شب

ix. fol. 125ᵃ.

باب نهم در بیان انچه در سال سیزدهم از نبوة بوذه است

QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bābs:—

i. fol. 128ᵃ.

باب اول در بیان انچه در سال اول از هجرة بوده

ii. fol. 159ᵃ.

باب دوم در بیان انچه در سال دوم از هجرة بوده و ذکر نکاح و دامادي علي با فاطمه رضي الله عنهما و تحویل قبله و فریضهٔ رمضان و غزاء بدر

iii. fol. 179ᵇ.

باب سوم در بیان انچه در سال سوم از هجرة بوده و ذکر تزویج حفصه و غزاء احد و ذکر حمزه و دیگر صحابه رضی الله عنهم

iv. fol. 192ᵃ.

باب چهارم در بیان انچه در سال چهارم از هجرة بوده و ذکر غزوات و تزویج امّ سلمه رضي الله عنها

v. fol. 200ᵇ.

باب پنجم در بیان انچه از سال پنجم از هجرة بوده از غزوات و نزول تیمم و قصهٔ بهتان که در حق عایشه رضي الله عنها گفتند و ذکر تزویج زینب بنت جحش و قصهٔ خندق

vi. fol. 218ᵇ.

باب ششم در بیان انچه در سال ششم از هجرة بوده و بعث رسل بملوك اطراف و غزاء حدیبیّه و اسلام ابي هریره رضي الله عنه

vii. fol. 235ᵇ.

باب هفتم در بیان انچه در سال هفتم از هجرة بوده — و ذکر غزاء خیبر و قصهٔ تعریس و تزویج امّ حبیبه رضي الله عنها

viii. fol. 242ᵇ.

باب هشتم در بيان انچه در سال هشتم از هجرة بوده و ذكر غزاء فتح و حنين و طائف و ولادة ابراهيم

ix. fol. 259ᵇ.

باب نهم در بيان انچه در سال نهم از هجرة بوده و ذكر وفود و قصهٔ بتول و حديث كعب بن مالك و حج ابي بكر رضي الله عنه

x. fol. 277ᵃ.

باب دهم در بيان انچه در سال دهم از هجرة بوده و ذكر وفود و قصهٔ حجة الوداع

xi. fol. 285ᵇ.

باب يازدهم در بيان انچه در سال يازدهم از هجرة بوده و ذكر مسيلمه و عنسي و ذكر مرض حضرة رسالة صلي الله عليه وسلم و حالات و حوادث كه در آن زمان جاري شد و قصهٔ وفاة

Khātimah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Faṣls or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Faṣls :—

1. fol. 311ᵃ.

فصل اول در بيان ثناي خداي تعالي و اظهار بزرگي و قدر آنحضرة نزد حق عز شانه و تعالي

2. fol. 312ᵇ.

فصل دوم در بيان بعضي از معجزات پيغمبر صلي الله عليه وسلم

3. fol. 320ᵃ.

فصل سوم در بيان رعاية حقوق حضرة رسالة صلي الله عليه وسلم كه بر خلايق واجب و لازم است

4. fol. 326ᵃ.

فصل چهارم در ذكر لزوم محبة حضرة رسالة صلي الله عليه وسلم و فوايد بسيار

fol. 333ᵇ.

فصل پنجم در بیان صلوات بر رسول الله صلي الله عليه و سلم و ذکر فرض و استحباب و فضایل و کیفیة آن و مذمة تارك آن

6. fol. 339ᵇ.

فصل ششم در بیان انچه در حق حضرة رسالة صلوات الله و سلامه عليه سبّ و نقص بوذ و تکفیر سابّ و سب کننده و مکذب آنحضرة و تادیب آن کس که اضافت و نسبت غیر لایق بآن حضرت کند و ذکر سبّ پیغمبران و ملائکه عليهم السلام و اهل بیت و صحابه رضي الله عنهم اجمعين

7. fol. 353ᵃ.

فصل هفتم در ذکر عرس النبي صلوات الله و سلامه عليه في الاولين و الآخرين

This valuable old copy is dated A.H. 841. The Dāls are generally marked with a diacritical point.

The colophon runs thus:—

تم کتاب مولود النبي صلي الله عليه و سلم بعون الملك المعبود علي يد اضعف عباد الله اصلح الله شانه في آخر يوم الثلثا رابع عشرين شهر صفر ختم بالخير و الظفر لسنة احدي و اربعين و ثمانمائة الهجريه —

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh, within gold-ruled borders, with an illuminated head-piece at the beginning.

No. 1747

foll. 582; lines 20; size $6\frac{1}{4} \times 3\frac{3}{4}$; $5 \times 2\frac{1}{4}$

(تاریخ عام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A.H. 1001=A.D. 1592.

The copy is defective at the beginning, and begins at once with the first *Bâb* thus:

باب اول در ذکر انبیا و خلفا و سلاطین مصر .... باتفاق جمهور مورخان حق سبحانه و تعالی نخستین چیزی را که کسوت ...... نور حضرت رسالت پناه بود الخ *

The work is divided into four *Bâb*, as follows:—

Bâb I, on fol. 1[b].

باب اول در ذکر انبیا و خلفا و سلاطین عرب و مصر و شام و مغرب *

The principal subjects treated under this *Bâb* are:—

Patriarchs and Prophets, beginning with Âdam, fol. 2[b]

History of Muḥammad, fol. 31[b].

Abû Bakr Ṣiddîq, fol. 50[a].

'Umar, fol. 55[a].

'Uṣmân, fol. 61[a].

'Alî, fol. 68[b].

Ḥasan bin 'Alî, fol. 79[b].

Ḥusayn bin 'Alî, fol. 81[b].

Ali bin Ḥusayn and the following Imâms, fol. 83
Mu'âwiyah, fol. 90b.
Yazîd bin Ma'âwiyah and other Umayyad Khalifs, fol. 93a.
'Abbaside Khalifs beginning with Saffâḥ, fol. 119b
Kings of Yaman, fol. 143b.
Banî Lakhm in Jazîrah and Mouṣal, fol. 154a.
Ġassânians in Syria, fol. 158b.
Banû Umayyah in Maġrib, fol. 160b.
Banû Aġlab in Afrîqiyah, fol. 161b.
Mulaṣṣamîn, fol. 164a.
The Ṭûlûnîs, fol. 165b.
The Ikhshîdis, fol. 166a
The Ḥamdânîs, fol. 166b.
The Dânishmandîs, fol. 168b.
The Urtuqîs, fol. 169a.
The Salîqîs, fol. 169b.
The Ismâ'îlis in Maġrib, Egypt and Syria, fol. 170a.
The Sharîfs of Makkah, fol. 173b.
Banû Kilâb, fol. 175a.
Banû 'Uqayl, fol. 176a.
Banû Asad, fol. 177a.
The Musha'sha'î Sayyids, fol. 177b
The Atâbaks, fol. 178a.
The Ayyûbides, fol. 185b.

Bâb II, on fol. 233a.

باب دویم در ذکر حکام و سلاطین ایران با توابع *

Old Persian Kings, beginning with Kayûmurṣ, fol. 233a.
Mulûk-uṭ-Ṭawâ'if, fol. 247a.
Kings of Ṭabaristân, fol. 256b.
Here is a *lacuna* after fol. 256.
Washamgîr, fol. 258a.
Shams-ul-Ma'âlî Qâbûs bin Washamgîr, fol. *ib.*
The Ṭâhirides of Khurâsân, fol. 259b.
The Ṣaffârides, fol. 260b.
The Subuktigînîs (Ġaznawides), fol. 263a.
The Saljûqîs, fol. 269b.
Rulers of Khwârazm, fol. 285b.
The Ġûrides, fol. 296a.
History of Hûlâkû and his successors, fol. 297b.
Rulers of Kurdistân, fol. 307a, of Hurmûz, fol. 311b, of Shîrwân,

The Atâbaks of Âdarbâijân, fol. 313^{a}.
The Atâbaks of Fârs, fol. 314^{a}.
Rulers of Kirmân, fol. 317^{a}.
The Muzaffarídes in Fârs and 'Irâq, fol. 320^{b}.
The Sarbadârs in Khurâsân, fol. 328^{a}.
The Kurt Kings in Harât, fol. 330^{a}.
Shâh Rukh, fol. 333^{a}.
The Âq-Quyûnlû, fol. 354^{b}.
The Qarâ-Quyûnlû, fol. 357^{a}.
Shaykh Ṣafî-ud-Dîn and his successors, fol. 359^{b}.
Shâh Ismâ'îl, fol. 361^{a}.
Shâh Tahmâsp, fol. 371^{b}.

Bâb III, on fol. 381^{b}.

باب سیوم در ذکر حکام ختائی و ترکستان و ماوراء النهر با توابع *

Rulers of Khatâi or China, in thirty-six *Ṭabaqât*, fol. 383^{a}.
The descendants of Yâfeṣ bin Nûḥ, fol. 395^{b}.
Chingîz Khân, fol. 398^{a}.
Jûjî Khân and his descendants in different countries, fol. 399^{b}.
Uktâi Qâân, fol. 4064^{b}.
Chaġtâi, fol. 407^{b}.
Tûġlaq Tîmûr, fol. 409^{b}.
Tûlî Khân, fol. 420^{b}.
The Samanides, fol. 421^{b}.
Âl-i Afrâsiyâb, fol. 427^{b}.
Qarâkhitâ'is, fol. 430^{a}.
Rulers of Transoxiana before Tîmûr, fol. 430^{b}.
History of Tîmûr before his accession, fol. 431^{a}.
Tîmûr's accession and his reign, fol. 434^{b}; his death, fol. 447^{b}; his successors, fol. 448^{a}.
Bâbur, fol. 452^{a}.

Bâb IV, on fol. 460^{b}.

باب چهارم در ذکر حکام بني اسرائيل و حکام فرنگ و روم و توابع آن *

History of the Israelites, fol. 461^{a}.
Âdam and the patriarchs, fol. 466^{b}.
Roman emperors, fol. 468^{b}.
The Saljûqs in Rûm, fol. 484^{a}.
The 'Uṣmânlîs, fol. 486^{a}.
Pre-Muhammadan rulers of India, fol. 505^{a}.
Post-Muhammadan rulers, fol. 506^{a}.
Khiljî Kings, fol. 507^{a}.

Tuġlaq Kings, fol. 513ᵃ.
Sayyids, fol. 518ᵇ
Lodî Dynasty, fol. 524ᵃ.
Afġâns, fol. 527ᵃ.
Kings of Gujarât, fol. 530ᵃ.
Kings of Mâlwah, fol. 540ᵃ.
Kings of Jaunpûr, fol. 549ᵇ.
The Deccan Kings, fol. 551
Kings of Bengal, fol. 554ᵇ.
Rulers of Sind, fol. 555ᵇ.
Rulers of Kashmîr, fol. 556ᵃ.
Bâbur in India, fol. 565ᵇ.
Humâyûn, fol. 567ᵇ.
Akbar, fol. 571ᵇ.

The history is brought down to A.H. 1001=A.D. 1592, when Mirzâ Dâniyâl with the Khân-i Khânân and eighty thousand men were sent (by Akbar) for the conquest of the Deccan:–

و در این سال میرزا دانیال را با خان خانان و هشتاد هزار سوار
بتسخیر ولایت دکن فرستاد *

A general history, anonymous and defective like the present, and likewise ending with a mention of the same incident in A.H. 1001 = A.D. 1592, is described in Ethe, Ind. Office Lib. Cat. No. 120

The headings and their arrangement in the said copy, as given by Ethe, exactly agree with those in the present work, except some slight differences obviously due to defect and the misarrangement of folios in that copy.

In the following note at the end, written in a careless modern hand, the work is called تاریخ کافي (Târîkh-i Kâfî):—تمام شد تاریخ کافي; and on the title-page the work is said to be an abridgment of Raudat-uṣ-Safâ: خلاصۀ روضة الصفا

There is a *lacuna* after fol. 256.

In the course of his narrative the author incidentally quotes the following sources from which he derived materials:—

Raudat-ul-Aḥbâb, fol. 55ᵃ; Târîkh-i Banâkitî, fol. 143ᵃ; Raudat-uṣ-Ṣafâ, fol. 430ᵇ; Târîkh-i Alfî, fol. 551ᵃ; Rabî'î, fol. 330ᵃ

Written in fair minute Nasta'lîq.

Foll. 6 and 7 are written in Naskh.

Not dated; 17th century.

No. 468.

foll. 243; lines 23; size 13 × 8¼; 9½ × 5½.

تاريخ ابوالخير خاني

TÂRÎKH-I-ABUL KHAYR KHÂNÎ.

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûchkûnji's son, Abul Gâzî Sulṭân 'Abd-ul-Laṭîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûdî bin 'Uṣmân Kûhistânî, مسعودي بن عثمان كوهستاني.

Beginning:—

جواهر حمد و سپاس بيقياس كه شهسوار عقل بسرحد الخ

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jûjî, son of Chingiz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214ᵇ, in A.H. 816 = A.D. 1413.

حضرت ابو الخيرخان در تاريخ سنه ست و عشر و ثمانماية . . .

از صحراي عدم بمملكت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241ᵃ, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگي در تاريخ سنه اربع و سبعين و ثمانمايه . . . شاهباز بلند پرواز روح پر فتوحش ميل بجانب اعلي عليين نموده —

See De Guigues, iv., pp. 432–35; Senkowski, Supplément à l'histoire des Huns, p. 18; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499–514.

In the lengthy preface the author, after praising God, the Prophet, the first four Khalifs, and others, showers praises upon his sovereign, Abul Ġâzî Sulṭân 'Abd-ul-Latîf Bahâdur Khân, at whose command he wrote the present work.

Although Dr. Rieu, p. 103ᵃ, while noticing a copy of this work, remarks: "(The Târîkh-i-Abul Khayr Khânî) contains no reference to the author's sources," we find that the author mentions several times the following works:—

foll. 80ᵃ, 84ᵃ, 94ᵇ, 102ᵇ, 142ᵇ.

تاريخ بناكتي

foll. 85ᵃ, 100ᵇ, 102ᵇ, 105ᵇ.

طبقات ناصري

fol. 94ᵃ.

شاهنامه

fol. 140ᵇ.

تاريخ جهانكشاي

fol. 40ᵇ.

جامع الحكايات

fol. 176ᵇ.

تاريخ آل مظفر

Contents:—

Preface, fol. 1ᵇ.

Âdam and the ancestors of Muḥammad, fol. 7ᵇ.

Muḥammad, fol. 17ᵃ.

Ṭabaqah I. The early Khalifs and the twelve Imâms, fol. 21ᵃ.

Ṭabaqah II. Banû Umayyah, fol. 33ᵇ.

امراي بني اميه چهارده تن بوده اند—مدت ملك ايشان
نود و يك سال و يك ماه و بيست روز بوده—

Ṭabaqah III. The 'Abbaside Khalifs down to Al-Musta'ṣim Billah (A.H. 640–656 = A.D. 1242–1258), fol. 35ᵃ.

طبقهٔ سيوم خلفاي بني عباس و ايشان سي و هفت تن اند
مدت خلافت ايشان پانصد و بيست و سه سال و يازده ماه و
يكروز بوده—

On fol. 47ᵇ the author says that although some of the Persian kings, the Kayânians, the Pishdâdis, and the Sâsânis, reigned before the first Khalifs (خلفاي راشدين) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayûmurṣ to Yazdajird, fol. 47ᵃ.

The Ṣaffâris, fol. 103ᵇ.

ايشان سه تن اند—مدت سلطنت ايشان چهل سال و پنج
ماه

The Sâmânis, fol. 104ᵇ.

The Ġaznawis, fol. 105ᵇ.

The Saljûqis, fol. 115ᵇ.

چهارده تن اند—مدت سلطنت و ايام ايالت و شوكت ايشان
صد و سي و هفت سال و نه ماه بوده

Chingiz Khân and his successors down to the accession of Timûr Qâ'ân in A.H. 694 = A.D. 1295, fol. 140ᵃ. The history of Chingiz Khân begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulâkû Khân and his successors, fol. 160ᵇ. This section is brought down to the account of Sulṭân Aḥmad Jalâ'ir, who was defeated and killed in Tabriz by the Turcoman Qarâ Yûsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187ᵃ, by the following chronogram, composed at the request of Sulṭân Shâh Rukh by one Khwâjah 'Abd-ul-Qâdir Mûsiqîdân, or musician, خواجه عبد القادر موسيقي‌دان,

who for some time was attached to the service of the aforesaid Sulṭân Aḥmad Jalâ'ir:—

عبد القادر ز دیده هردم خون ریز

با دور سپهر نیست جاي ستيز

كان مهر سپهر سروريرا ناگاه

تاریخ وفات گشته قصد تبريز

This chronogram is also found in the Mujmal-i-Faṣîḥi (noticed above) under the year A.H. 813, fol. 257ᵇ.

The author then gives a list of the names of the sons and descendants, called شعبة or branch, and of the nobles of Chingiz Khân.

History of Timûr and his descendants, on fol. 196ᵃ. This section gives a short history of Timûr and his descendants, with an account of the battle between Sulṭân Ḥusayn and Mîrzâ Abû Bakr bin Sulṭân Abû Sa'îd, who was killed by the former

The author devotes the remaining portion of the work to the history of Abul Khayr Khân, which he treats as a fresh piece, commencing it with حمد and نعت—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213ᵇ:—

الحمد لله الذي العزيز الغفار الواحد انفهار و الصلوة و السلام علي نبي المختار و آله الابرار و اصحابه الاخيار—

After dealing at some length with Abul Khayr Khân's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following:—

Account of a battle between Maḥmûd Khwâjah and Abul Khayr Khân, in which the former was routed and killed, fol. 221ᵃ. Abul Khayr Khân became the master of a great treasure, that had been preserved in the Fort of Khwârazm by its former governors. The author says that he learnt this fact from Sivinj Khân, son of Abul Khayr Khân.

The defeats of Maḥmûd Khân and Aḥmad Khân by Abul Khayr Khân at Îkritûb ایکري توب, fol. 223ᵇ.

Account of the battle in which Muṣṭafâ Khân was routed by Abul Khayr Khân, fol. 225ᵃ.

Abul Khayr Khân's expedition against the fortress of Ṣignâq, fol. 226ᵇ.

The arrival of Abû Sa'id Mirzâ at the Khân's court, fol. 227ᵇ. It is said here that Abûl Khayr Khân received Abû Sa'id Mirzâ with great honour, and helped him in the conquest of Samarqand. In this conflict 'Abd Ullah bin-Ibrâhim Sulṭân, the King of Samarqand, was killed on the 10th Jamâdî I, A.H. 855 = A.D. 1452, and Abul Khayr Khân placed the government of Samarqand in the hand of Abû Sa'id. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khân had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, يدهچيان (persons who produce rain by means of a stone called Yadahchî), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آنجماعت (يده چيان) بعمل يده مشغول شدند و سنگها
را در کار آوردند بفرمان رب العالمين . . . ابر آسماني در
تابستان چون سحاب نيساني باريدن آغاز نهاد—

Abul Khayr Khân's march against the King of Qilmâq, called here اوزتيمور تايشي پادشاه قيلماق, who retreated after making a treaty with the Khân, fol. 234ᵇ.

The author, after rapidly passing over the latter part of Abul Khayr Khân's reign, closes his narration with the record of the Khân's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarqand and Khurâsân, *e.g.* Muḥammad Shaybânî Khân (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khân Sivinj, son of Abul Khayr Khân, who came to take possession of Samarqand, but resigned it to his brother, Abul Manṣûr Kûch-Kûnjî Khân; the latter's son, Sulṭân Abû Sa'id Bahâdur; Abul Ġâzî 'Abd-ul-Laṭif Bahâdur Khân, by whose order the author wrote the present work; 'Abd Ullah Sulṭân, brother of 'Abd-ul-Laṭif, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Ḥâfiẓ Bukhârî, says that he completed the transcription of this copy on Monday, the 2nd of Ramadân, A.H. 999:—

تمام شد اين كتابت تاريخ حضرت ابو الخير خاني بتائيد و
مدد آسماني . . . بخط فقير الحقير خاکساري و قلم شکسته بسته

حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارك بموافق
و لاحق توشقان ییل سنه ۹۹۹ در ایامي که عزلت اختیار کرده
در نشیمن قناعت بقصبهٔ پیرمست موطن بود صورت تحریر
یافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arḍ-didahs on the fly-leaf at the beginning have been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

No. 449.

foll. 254; lines 23; size 14 × 9½; 11 × 7½.

تاريخ طبري

TÂRÎKH-I-TABARÎ.

VOL. I.

An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd-uṭ-Ṭabarî's well-known general history, made by Abû 'Alî Muḥammad bin Muḥammad bin 'Abd Ullah ul-Bal'amî, ابو علي محمد بن محمد بن عبد الله البلعمي, in A.H. 352 = A.D. 963.

Ḥâj. Khal., vol. ii., p. 136, says that Ṭabarî (who was born at Âmul, in Ṭabaristân, in A.H. 224 = A.D. 838, and died in Baġdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاريخ الامم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Ṭabarî which is now extant is an abridgment by Ṭabarî himself from his original work, which, according to Ibn-i-Subkî, as stated by Ḥâj Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Ṭabarî composed the work about A.H. 300 = A.D. 912, while Ḥâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

The translator, Abû 'Alî Muḥammad bin Muḥammad ul-Bal'amî belonged to a noble and learned family of Bal'am, a town in Asia Minor His father, Abul Faḍl Muḥammad bin 'Abd Ullah ut-Tamîmî ul-Bal'amî, ابو الفضل محمد بن عبد الله التميمي البلعمي, was the wazîr of Amîr Ismâ'îl, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazîr under the Samanide prince Amîr Abû Ṣâliḥ Manṣûr bin Nûḥ bin Naṣr bin Aḥmad us-Sâmânî, who reigned from A.H. 350–366 = A.D. 961–976. In A.H. 352 = A.D. 963 this prince, through his agent Abûl Ḥasan Fâ'iq, ordered his wazîr, the aforesaid Bal'amî, to translate the Arabic chronicle of Ṭabarî into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnâds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Ḥâj. Khal., *ib.*, the history was continued by Abû Muḥammad 'Abd Ullah bin Muḥammad ul-Fargânî, ابو محمد عبد الله بن محمد الفرغاني, who entitled the continuation الصّلة, and also by Abul Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrâhîm bin Aḥmad ul-Hamadânî, ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهمداني, who died in A.H. 521 = A.D. 1127.

Bal'amî's version of Ṭabarî's history may be considered as one of the oldest works in the modern Persian language.

The Târikh-i-Ṭabarî has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'amî's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the Z. D. M. G., vol. ii., pp. 159–187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his Tabetistanensis Annales, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1–355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'amî's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Ḥâj. Khal., *ib.*; Kosegarten's Tabaristanensis Annales, 1831; Præfatio, pp. 10, 11; St. Petersburg Catalogue, pp. 260–264; Rieu, i., p. 68; W. Morley, pp. 17–21; G. Flügel, vol. ii., p. 64; Sprenger, Journal of the Asiatic Society, Bengal, vol. xvii., part ii., pp. 437–471; Ethé, Bodl. Lib. Cat., Nos. 2–13; Ethé, India Office Lib. Cat., Nos. 2–13, etc.

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'taṣim Billāh (A.H. 218–227 = A.D. 833–842), after which follows an abridged account of his successors down to al-Mustazhir Billāh (A.H. 487–512 = A.D. 1094–1118). The present volume begins with the creation of the world and comprises the whole historia-anti-islamica.

The Arabic prefaces noticed in Rieu, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سپاس و افرین مر خدایرا کامکار و کامران و آفریننده زمین و آسمان . . . نه انباز و نه دستور نه یار و نه زن و فرزند همیشه بوذ و همیشه باشذ الخ

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by آغاز سخن, or beginning of the history:

بدانکه چنین کویند ارسطاطالیس و بقراط و ان استاذان که بوذه اند الخ

This volume ends with the accession of Yazdajird bin Shahr-i-Yār (the Isdigerетes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حدیث یزدجرد و حربهای او بسیار است و اندر خلافی عمر کفته شوذ —

No. 450.

foll. 175 (original folios 255–530); lines and size same as above.

Vol. II.

The continuation of the above.

This volume begins with the history of the prophet Muḥammad, with a genealogy on fol. 255b:—

Beginning :—

آغاز اخبار پیغمبر ما، محمد مصطفی صلی الله علیه و سلم

The account in this volume extends to the reign of the Khalifah al-Mu'taṣim Billāh (A.H. 218–227 = A.D. 833–841) after which follow the abridged accounts of his successors down to al-Mustaẓhir Billāh, as follows :—

Wâṣiq, A.H. 227–232 = A.D. 841–846.
Mutawakkil, A.H. 232–247 = A.D. 846–861.
Muntaṣir, A.H. 247–248 = A.D. 861–862.
Musta'în, A.H. 248–251 = A.D. 862–865.
Mu'tazz, A.H. 251–255 = A.D. 865–868.
Muhtadî, A.H. 255–256 = A.D. 868–869.
Mu'tamid, A.H. 256–279 = A.D. 869–892.
Mu'taḍid, A.H. 279–289 = A.D. 295–901.
Muktafî, A.H. 289–295 = A.D. 901–907.
Muqtadir, A.H. 295–320 = A.D. 907–932.
Qâhir, A.H. 320–322 = A.D. 932–933.
Râḍî, A.H. 322–329 = A.D. 933–940.
Muttaqî, A.H. 329–333 = A.D. 940–944.
Mustakfî, A.H. 333–334 = A.D. 944–945.
Muṭî', A.H. 334–363 = A.D. 945–973.
Ṭâ'i', A.H. 363–381 = A.D. 973–991.
Qâdir, A.H. 381–422 = A.D. 991–1030.
Qâ'in, A.H. 422–467 = A.D. 1030–1074.
Muqtadî, A.H. 467–487 = A.D. 1074–1094.
Mustaẓhir, A.H. 487–512 = A.D. 1094–1118.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The *Dâls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus :—

تمت من شهر صفر ختم بالخير لسنة اربعين و سبعماية

No. 463.

foll. 320; lines 21; size 9¼ × 6; 6½ × 3¾.

خلاصة الاخبار

KHULÂSAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Giyâş-ud-Dîn bin Humâm-ud-Dîn, surnamed Khwând Amîr, غياث الدين بن همام الدين الملقب بخواند امير.

The full title of the work is خلاصة الاخبار في بيان احوال اخيار.

Beginning:—

برترين گوهري كه تاجداران كشور فصاحت و تخت نشينان خطهٔ بلاغت الخ

The author abridged this work from his maternal grandfather Mîr Khwând's well-known historical work Rauḍat-uṣ-Ṣafâ. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazîr Mîr 'Alî Shîr.

For references to the work see: Morley, Descriptive Catalogue, pp. 38–42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Ḥâj. Khal., vol. iii., p. 163; Rieu, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 83–86; Ethé, India Office Lib. Cat., Nos. 76–73; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Ḥabib-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazir Mîr 'Alî Shîr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amir was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sulṭân Badî'-uz-Zamân on a diplomatic mission to Khusrau Shâh, the chief of Kundûz, and subsequently he was appointed to the post of Ṣadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'îl overthrew the power of the Uzbeks, Khwând Amîr went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Âgrah on the 4th of Muḥarram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujarât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihlî and buried by the side of the celebrated saint Niẓâm-ud-Dîn Auliyâ and Amîr Khusrau, both of whom he had held in high veneration. Firishtah, referring to our author's death, says thus:—

. . . و جنت آشیانی نزدیك برهانپرر شده و آن مملکت را
زیر و زبر کرده بهندو آمد — دران آوان مولف کتاب حبیب
السیر ملازم رکاب بود بمرض اسهال از جهان گذران در گذشته
برحمت ایزدی پیوست و حسب الوصیت نعش او را بدهلی
برده در جوار شیخ نظام الدین اولیا و امیر خسرو مدفون
گردانیدند —

The author's son Sayyid 'Abd Ullah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmah, the author wrote several other works, *e.g.*, the Ḥabîb-us-Siyar, the Makârim-ul-Akhlâq (A.H. 906 = A.D. 1500), the Dastûr-ul-Wuzarâ (A.H. 915 = A.D. 1509), the Ma'âṣir-ul-Mulûk, the Akhbâr-ul-Akhyâr, the Muntakhab-i-Târîkh-i-Waṣṣâf, and the Jawâhir-ul-Akhbâr. A work called the Ġarâ'ib-ul-Asrâr is also ascribed to him. See Elliot, History of India, vol. iv., pp. 142–43.

For a full account of the author's life see: Quatremère, Journal des Savants, 1843, pp. 386–394, and Elliot, History of India, vol. iv., pp. 141–45, and vol. v., p. 116. See also Reinaud, Biogr. Univ., under Khondemyr.

The work is divided into a Muqaddimah, ten Maqâlahs, and a Khâtimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2ᵇ.

Maqâlah I.—The prophets, fol. 4ᵃ.

Maqâlah II.—The Greek philosophers, fol. 47ᵃ.

Maqâlah III.—The early kings of Persia, viz., the Pishdâdians, the Kayânians, the Ashkânians, and the Sâsânians. The Arab kings, viz., the Lakhmis, the Ġassânians, and the Ḥimyaris, fol. 50^{b}.

Maqâlah IV.—Muḥammad, fol. 82^{b}.

Maqâlah V.—The first Khalifs (Râshidîn) and the twelve Imâms, fol. 111^{b}.

Maqâlah VI.—The Khalifs of the Banû Umayyah, fol. 133^{a}.

Maqâlah VII.—The Khalifs of the Banû 'Abbâs, fol. 153^{b}.

Maqâlah VIII.—Treating of the dynasties contemporary with, or subsequent to the 'Abbâsides, viz., the Ṭâhiris on fol. 185^{a}; the Ṣaffâris on fol. 186^{b}; the Sâmânis on fol. 188^{a}; the Âl-i-Buwayh on fol. 192^{a}; Qâbûs bin Washmagir on fol. 197^{b}; the Ġaznawis on fol. 198^{b}; the Ismâ'ilis of Maġrib on fol. 204^{b}; the Ismâ'ilis of Îrân on fol. 207^{b}; the Saljûqis on fol. 211^{b}; the Khwârazmshâhis on fol. 225^{b}; the Atâbaks of Mauṣil on fol. 235^{b}, of Âdarbâijân on fol. 236^{b}; of Fârs on fol. 237^{a}, and of Luristân on fol. 239^{b}; the Qarâkhitâ'is on fol. 240^{a}; the Al-i-Muẓaffar on fol. 242^{a}; the Sarbadârs on fol. 254^{a}; the Ġûris on fol. 257^{a}.

There is a large lacuna after fol. 257. The history of the Ġûris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258^{a} the MS. abruptly opens with the account of Mirzâ Sulṭân Abû Sa'îd's treaty with Mirzâ Jahân Shâh; so that the latter portion of the eighth Maqâlah, the whole of the ninth Maqâlah, and the first portion of the tenth Maqâlah, are missing.

The history proper in the text ends with the second accession of Sulṭân Ḥusayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sulṭân Abû Sa'îd down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqâlah. The latest event mentioned is that of the death of Sulṭân Ḥusayn Bahâdur Khân and the joint reign of Badî'-uz-Zamân and Muẓaffar Ḥusayn Mirzâ.

The Khâtimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281^{a}.

This old and correct copy is written in beautiful minute Nasta'liq, within gold-ruled borders.

Dated A.H. 966.

No. 456.

foll. 387; lines 32–35; size $17\frac{3}{4} \times 11\frac{3}{4}$; $14\frac{1}{4} \times 8\frac{1}{2}$.

روضة الصفا

RAUḌAT-UṢ-ṢAFÂ.

A general history from the creation of the world to the death of Sulṭân Ḥusayn Mirzâ Abul Gâzi Bahâdur, who ruled over Persia from A.H. 873–911 = A.D. 1468–1505.

By Muḥammad bin Khâwand Shâh bin Maḥmûd, محمد بن خاوند شاه بن محمود.

This work, the full title of which is روضة الصفا في سيرة الانبيا و الملوك و الخلفا, was composed by the author at the desire of his patron, the celebrated Mir 'Ali Shir Nawâ'i, to whom it is dedicated.

Beginning:—

زيب فهرست نسخهٔ مفاخر انبياي عالي مكان و زينت ديباچهٔ مجموعهٔ مائر سلاطين گردون توان الخ

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Din, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herât, where he secured the noble patronage of the aforesaid Mir 'Ali Shir. According to the Ḥabib-us-Siyar, vol. ii., pp. 193, 339, composed by the author's grandson, Khwând Amir, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117–274; Hammer, Jahrbücher, vol. 69; Anz. Blatt, pp. 37–49; Quatremère, Journal des Savants, 1843, pp. 170–176; Morley, Descriptive Index, pp. 30–38; Elliot, History of India, vol. iv., pp. 127–140. See also Encylopaedia Britannica, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270–74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Morley, pp. 35, 36; Elliot, pp. 131–133, and Zenker, vol. i., pp. 104–106, vol. ii., p. 59.

For other copies see: Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36–69; Ethé, India Office Lib. Cat., Nos. 24–75, etc.

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir Khwând wrote any part of that last volume.

Contents :—

This copy comprises the first three volumes of the work :—

Vol. I.

From the creation of the world down to Yazdajird, the last king of the Sâsânian Dynasty.

Vol. II.

History of Muhammad and the four Khalifs.
Beginning on fol. 128ᵇ:—

عنوان صحيفهٔ مرادات و فهرست مجموعهٔ سعادات الخ

Vol. III.

History of the Imâms and the Khalifs down to the last of the 'Abbaside Khalifs, A.H. 656 = A.D. 1258.
Beginning on fol. 291ᵇ:—

حمد و ثناي كه مسبحان صلاء اعلي از اداي شمهٔ آن عاجز
اند الخ

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.
Dated A.H. 1015.

No. 457.

foll. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The first volume of the Rauḍat-uṣ-Ṣafâ.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

No. 458.

foll. 460; lines 18–22; size $9\frac{1}{4} \times 6$; 7×4.

The same.

Another copy of the first volume of the Rauḍat-uṣ-Ṣafâ.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of Shâh 'Âlam's reign (A.H. 1173–1221).

No. 459.

foll. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the Rauḍat-uṣ-Ṣafâ, from Muḥammad to the death of 'Alî in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحيفهٔ مراداست الخ

The MS. is badly damaged and worm-eaten.
Dated Rabi' I., A.H. 1054.
Scribe مصمد باقر ابن قاضي عبد المؤمن

No. 460.

foll. 342; lines 27; size 16 × 10¾; 11 × 6½.

A very neat old copy of the fourth and fifth volumes of the Rauḍat-uṣ-Ṣafā.

Vol. IV.

Containing the history of the dynasties contemporary with the 'Abbasides.
Beginning:—

ستایش و نیایش مر پادشاهي را که کاتب فصاحت بیان خرد دانشوران از تحریر انشاء بیکرانش چون قلم سر گردان الخ

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues.
At the end of this volume, fol. 177ᵃ, the colophon is dated A.H. 994.

Vol. V.

History of Chingiz Khān, his sons and successors, down to Timūr.
Beginning, fol. 179ᵇ:—

آرایش دیباچهٔ مناقب و مآثر سلاطین رفیع مقدار الخ

The greater portion of the MS., foll. 1-116, 179-222, and 239-332, is in a later hand.
Written in a fine clear Nasta'līq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

No. 461.

foll. 429; lines 21; size $16\frac{3}{4} \times 11$; $9\frac{3}{4} \times 5\frac{3}{4}$.

A good copy of the sixth and eighth volumes of the Rauḍat-uṣ-Ṣafā.

Vol. VI.

The history of Timûr and his successors till the death of Sulṭān Abû Sa'îd, A.H. 873 = A.D. 1468.

Beginning:—

جواهر حمد و سپاس و لآلي شكر بيقياس نثار بارگاه الخ

The seventh volume, which deals with the history of Sulṭân Ḥusayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380ᵇ.

Beginning:—

خاتمه در بدايع و صنايع و انچه گماشته بكلك قدرت اوست الخ

The following subscription at the end of vol. VI., fol. 379ᵃ, says that this copy was written by the order of نواب اصغر علي خان بهادر سالار جنگ, in A.H. 1226.

حسب الارشاد نواب عاليجناب معلا القاب رفيع الشان ذالجود و الاحسان فريد عصر وحيد الزمان نواب اصغر علي خان بهادر سالار جنگ ادام الله اقباله — در سنه سادس و العشرين و مائتان و الف من الهجرة النبويه — بيد المذنب هاشم علي اختتام پذيرفت —

The colophon is dated 25th Jamâdi I., A.H. 1226.

Written in clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.

No. 1745

foll. 183; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; 9×5

روضة الصفا

RAUḌAT-UṢ-ṢAFÂ

The fourth volume of Mîr Khwand's Rauḍat-uṣ-Ṣafâ, beginning like other copies. See No. 456.

Written in fair Nasta'liq within gold and coloured borders with an illuminated frontispiece.

Dated Qazwîn, 15 Jumâdâ II, A.H. 997.

Scribe : هدايت كاتب ابن قاسم جان شيرازي.

No. 455.

foll. 284; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4.

مجمل فصيحي

MUJMAL-I-FAṢÎḤÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muḥammad and his companions, the Imâms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muhammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصيحتر عبارتي كه در گردن جان تعويذ و شاخ اقبال تواند بود الخ

After fol. 1[b], fifteen folios are missing, as would appear from the original folio mark ١٦ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

سنه ثمان و عشرين عام الفيل — ولادت قاسم بن رسول الله از خديجة الكبري —

From the second Maqâlah, which begins on fol. 4[b]. and treats of the events from the first year of the Hijrah to the author's time—

مقالهٔ دوم از هجرت حضرت رسالت عله كه مبداء تاريخ بر آنست الي يومنا هذا

it would appear that the author divided the work into two Maqâlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muḥammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following Qiṭ'ah on fol. 5ª:—

... بعد ازین تاریخ از هجرت نبوي خواهد بود— ده سال بموجبي که درین قطعه مذکور شده و سید عالم علیه السلام هر سال را نامي نهاده و درین سال دو قول گفته اند اول هجري و سنة هجري و سنة الاذن بالرحیل نیز گفته اند— *شعر*

سال اول هجري آمد در دوم امر قتال
در سیوم تمحیص و چارم هست ازان ترفیه حال
شد زلازل پنج و استیناس شش گاه شبار
همچو استغلاب هفت و استوا هشتم مقال
نه براءت در دهم حج الوداع مصطفي
یازده چون شد ز عالم کرد سید انتقال

The author, who generally calls himself Aḥmad bin Muḥammad, but is better known as Faṣiḥ-ul-Khawâfî, احمد بن محمد المشتهر به فصیح الخوافي, thus traces his descent (fol. 225ª) from Abû Imâmah al-Bâhilî, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See Al-Istî'âb fî Ma'rifat-il-Aḥbâb (Hyderabad Edn.), vol. ii., p. 633:-

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیي بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن احمد بن ابي نصر علي بن محمد بن علاء الدین عیسي بن ابي بکر بن ابو القاسم بن احمد بن محمد بن قتیبه بن ابو امامه صدي بن عجلان بن وهب الباهلي—

He flourished during the time of Sulṭân Shâh Rukh (A.H. 807–850 = A.D. 1404–1447), and was not only an eye-witness of most of the

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamâdî I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalâl-ud-Dîn Muḥammad bin Naṣîr-ud-Dîn Yaḥyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amîr 'Abd-uṣ-Ṣamad bin Ḥâjî Sayf-ud-Dîn were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sulṭân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dîn Maḥmûd was born, he was offered the post of Dîwân, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmân to discharge the Dîwânî functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Dîwân of Mirzâ Bâysunġar (*d.* A.H. 837 = A.D. 1434) (see Ḥabîb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Ṣâ'in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Dîwânship on the 20th of Ramaḍân, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bâkharz, and after staying there for two months came to Âdarbayjân in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamâdî II. and was liberated on the 4th Rajab, after which, on the 25th Dul Ḥijjah of the same year, he got an introduction into Sulṭân Shâh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khâtimah describing the author's birthplace, Herat:—

خاتمه در ذکر بعضي از احوال شهر هرات که مولد و مسکن
کاتب العبد احمد بن محمد بن يحيي است —

Towards the end, fol. 272ᵇ, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called صحيفه :—

صحيفهٔ اول در ذکر انبيا عليهم السلام تا خاتم انبياى بني
اسرائيل —

صحيفهٔ دوم از خاتم انبيا عليه التحية و الثنا تا خايت ائمهٔ معصومين عليهم السلام

صحيفهٔ سيوم در ذكر ملوك عجم

صحيفهٔ چهارم در ذكر بني اميه و عباسيه

The last king named is Sulṭân Rustum of the Âq-Quyunlû dynasty, who reigned from A.H. 897–902 = A.D. 1491–1496. Then follows another enumeration of the names of the prophets, the Imâms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several Ṣaḥîfahs.

Beginning on fol. 274ᵇ:—

مجملي از تواريخ انبيا و سلاطين و ملوك طوايف كه از ديوان النسب و نظام التواريخ مسعودي و جامع المعارف حصيني و بناكتي و طبري و گزيده و كتاب المعجم و جامع رشيدي و مختار حافظ ابرو مذكور است بروايات مختلفه محرر شده مسطور ميگردد —

This portion breaks off with the name of the 'Abbaside Khalif Rûshid Billah, who succeeded Mustarshid Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271ᵃ, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.

No. 1760

foll. 190; lines 23; size $11\frac{1}{2} \times 7$; $8\frac{1}{4} \times 5$

قصهٔ ابو مسلم

QIṢṢAH-I ABÛ MUSLIM

A detailed account of the life and exploits of the celebrated general Abû Muslim Marwazî, popularly known as Ṣâḥib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyides, and who was ungratefully murdered by the second Abbaside Caliph Al-Manṣûr (A.H. 136–158 = A.D. 754–775) on Thursday the 24th Sha'bân, A.H. 137 = A.D. 755. For Abû Muslim's life see Mir'at-ul-Jinân (Lib. copy), fol. 71ᵇ.

Author: Ḍiyâ-ud-Dîn Nakhshabî (*d.* A.H. 751 = A.D. 1350) ضياء الدين نخشبي, the author of the well-known work Ṭûṭî Namah. See No. 728.

Beg:

از قصهٔ صاحب الدعوة ابو مسلم مروزي عليه الرحمة ....

الحمد لله ناصر الحق و الرشاد و قامع اصل الزيغ العناد الخ *

The work begins with a short account of Abû Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself.

Written in fair Nasta'lîq.

The following note, bearing the scribe's name ملا فيروز كالپي, and dated A.H. 995, is found at the end of the work:

بتاريخ روز يكشنبه دهم شهر محرم الحرام سنه ۹۹۵ در بلدهٔ كالپي

بسعی بندهٔ درگاه شاه حسين سمناني باتمام رسيد بخط ملا فيروز كالپي *

Another note, partly illegible, runs side by side thus:

مالک الکتاب مسلم نا ...... سنه يكهزار يكصد هجرى كه در بلده...

شهر محرم الحرام هديه نموده شد *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands.

No. 504.

foll. 154; lines 10; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

مختار نامه

MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî 'Ubayd (called Abî 'Ubaydah, ابي عبيده, in the following copy) bin Mas'ûd uṣ-Ṣaqafî, مختار بن ابي عبيد بن مسعود الثقفي, the avenger of the third Imâm Ḥusayn bin 'Ali.

Beginning of the preface :—

مختار نامهٔ اصحاب تیغ و خامه حمد و ثنا و مدح بي انتها،
پادشاهیست قدیر خبیر بي مثل و نظیر الخ

The preface is introduced by the following Qiṭ'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.

شد درین دولت عالي مرقوم
باد این دولت عالي باقي
بهر تاریخ خرد مي گوید
دولت شاه موالي باقي

In the preface the author, who designates himself فقیر مسکین موالي ابو ذر سلمان بن احمد شریف فالي, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shî'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority الثعلبي, whose full name according to انساب سمعاني (Lib. copy, fol. 169ᵃ) is Abû 'Umar 'Âmir bin Sharâjil ush-Sha'bî, ابو عمر عامر بن شراجیل الشعبي, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8ᵃ.
بیان داستان موعود و اعلام مرام و مقصود —

fol. 16ᵇ.
ذکر باعث و سبب نجات معلم ازین تعب —

fol. 19ᵇ.
گفتار در کردار معلم بزرگوار جهت خلاصي و نجات حضرت مختار

fol. 23ᵃ.
ذکر حیله و کردار در ایصال مطالب بمختار

fol. 29ᵃ.
ذکر مآل حال محبان نیکو کار بعد از یاري معلم و هوا داري مختار

fol. 32ᵇ.
بیان داستان کردار مختا

fol. 42ᵇ.

ذکر عمل معلم بآنچه متعلم شده

fol. 44ᵇ.

ذکر سبب خواندن نامه و کرم کشتن هنکامه

fol. 46ᵇ.

داستان مراجعت عمیر عامر و رفتن او و مختار بمدینه و حصول فرح خاطر و سر و سینه

fol. 51ᵃ.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54ᵃ.

ذکر مآل عسکر از خدا بیخبر

fol. 55ᵃ.

ذکر توجه ابن زیاد بشام و اتمام کلام درین مرام

fol. 62ᵇ.

رسیدن ابن زیاد بشام و تدبیر سر انجام مهام

fol. 65ᵇ.

توجه ابن زیاد بعراق و محاربهٔ او با سلیمان بر حسب اتفاق

fol. 72ᵇ.

گفتار در رسیدن سلیمان و اصحاب بمنزل طوبي لهم و حسن مآب

fol. 76ᵇ.

ذکر کار بي بنیاد عبید الله زیاد

fol. 77ᵇ.

گفتار درکردار صالح صفي مختار ابو عبیده ثقفي

fol. 83ᵃ.

ذکر قتل ایاس بن نظام و رونق کار شیعهٔ علي علیه السلام

fol. 85ᵃ

امان خواستن ابن مطیع از مختار و بیرون رفتن او از کوفه و فرستادن مختار نوآب را بهر دیار

fol. 86ᵇ.

ذکر محاربهٔ یزید بن انس با مروان حکم ناکس

fol. 87ᵃ.

داستان حکومت و سروری ابراهیم مالك و توجه او بمحاربهٔ ابن زیاد و فتح ممالك

fol. 91ᵃ.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج در وطن

fol. 95ᵇ.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن بي زحمت و رنج

fol. 97ᵃ.

ذکر اطلاع مردان بر رولق کار مختار و فرستادن او لشکر را جهت طلب (?)

fol. 98ᵇ.

بیان عمل ابن-مغاور با رسول فریقین و خدمتکاري او نسبت بهوا داران حسین

fol. 101ᵃ.

باز گشتن رسول ابراهیم مالك اشتر و رسانیدن خبرهاي فرخ اثر

fol. 101ᵇ.

رفتن ابراهیم بملك ابن مغاور و رسیدن بقلعهٔ ماردین با او بفراغ خاطر

fol. 103ᵇ.

تدبیر نمودن مبارك از عالم یك رنگي و اتحاد و بدست دادن اولاد عبید الله زیاد

fol. 105ᵇ.

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110b.

نزول ابن زياد با لشكر در كنار معبر و گرفتار شدن
او بدست ابن اشتر

fol. 115a.

نشستن ابراهيم بر مسند توفيق ازلي و انتقام جستن
از كشندگان و مخنان حسين علي

fol. 118a.

فرستادن ابراهيم سرهاي مخالفان را پيش مختار و
مراجعت نمودن او بكوفه در عين حضور و
استبشار

fol. 119b.

رسيدن باقي سپاه گريخته عبيد الله لعنه الله بشام
و رسانيدن اخبار توجه مردان حكم باندیشهٔ
انتقام

fol. 119b (should be 120b).

توجه عامر بكوفه و فرستادن جاسوس باردوي مختار
و حمل نمودن او بخلاف متعارف اهل روزگار

fol. 128a.

رفتن ابراهيم با شيخ و گرفتاري ايشان بدست مردم
عامر و نجات يافتن ايشان در همان شب
بعنايت ملك قادر

fol. 133b.

روان شدن شيخ و ابراهيم براه دلخواه و كشته شدن
عامر ربيعه بحكم الله

fol. 137a.

گفتار در توجه مختار نامدار و ابراهيم عالي مقدار
بجانب عساكر عامر و گرفتن و كشتن ايشان
بوجه دلخواه و مدعي خاطر

fol. 139ᵃ.

معاودت بسعادت مختار و ابراهیم بکوفه و تفحص کشندگان حسین علي و یافتن و کشتن ایشان بمحض عنایت لم یزلي

fol. 141ᵃ:

داستان احراز دولت حسني و زیادت بکشتن عمر سعد بي سعادت

fol. 143ᵃ.

ذکر قتل نابکار دون شمر ذي الجوشن ملعون

fol. 147ᵃ.

گفتار در قتل ملاعین سه گانه از بقایاي خوارج زمانه

A history of Mukhtâr by an anonymous author is noticed in Rieu, i., p. 156ᵇ. A Mukhtâr Nâmah by Mullâ Muḥammad Ḥusayn Nâ'imî, ملا محمد حسین نائمي, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear Nasta'liq by the celebrated calligraphist Murshid-ul-Kâtib of Shirâz, مرشد الکاتب الشیرازي, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه بعون الله و حسن توفیقه و صلي الله علي نبینا محمد و آله و احبابه في تاریخ شهر شعبان المعظم سنه سبع و اربعین و تسعمایة الهجریه علي ید اقل العباد مرشد الکاتب الشیرازي غفر ذنوبه و ستر عیوبه برحمتك یا ارحم الراحمین —

غریق رحمت یزدان کسي باد
که کاتب را بالحمدي کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory Qiṭ'ah forms a chronogram for the year 946.

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Âlamgir and Muḥammad Shâh. One at the beginning, dated A.H. 1141, faintly reads, عبد الکریم فدوی محمد شاه بادشاه غازی. Another on the same leaf, dated A.H. 1050, bears the following inscription :—

خاك ره آل محمد سعید

A seal, dated A.H. 1095 and followed by the note عرض دیده شد پانزدهم ربیع الثاني سنه ٣٦, reads thus on the last folio: عبد خانه زاد عالم گیر بادشاه. Two seals found at the beginning of the copy are illegible. Several 'Arḍ-Dîdahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees قیمت سي پنجروپیه."

The copy is in a damaged condition.

No. 547.

سیرت فیروز شاهي

SÎRAT-I-FÎRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Firûz Shâh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning:—

آنکه ز جان زنده برارد نفس
فاتحهٔ حمد خدایست بس

The above lines are introduced by the following Bayt-i-Surkh :—

کتاب سیرت فیروز شاهي
مرتب شد بتائید الهي

There are three works, sufficiently well known, which recount the events of Fîrûz Shâh's reign :—

(1) Târîkh-i-Fîrûz Shâhî, by Ḍiyâ-i-Baranî (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 546.

(2) A work by Shams-i-Sirâj 'Afîf, also called Târîkh i-Fîrûz Shâhî, which is devoted exclusively to the life and reign of that emperor, covering the period A.H. 752–790 = A.D. 1351–1388 (printed in the Bibliotheca Indica, Calcutta, 1891, and in part translated into English); see Elliot, History of India, vol. iii., pp. 267–273, and compare N. Lees, Journal of the Royal Asiatic Society, New Series, vol. iii., p. 445.

(3) A little work, known as Futûḥât-i-Fîrûz Shâhî, or "The Victories of Fîrûz Shâh," which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to Firishtah, vol. i., p. 271, Fîrûz Shâh caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Fîrûzâbâd. The whole of this brochure has been translated in Elliot, History of India, vol. iii., pp. 374–3[illegible].

Another history of Fîrûz Shâh, bearing the usual title Târîkh-i-Fîrûz Shâhî, by Maulânâ A'azz-ud-Dîn Khâlid Khânî, is mentioned by the author of the Khulâṣat-ut-Tawârîkh (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, *i.e.* the twentieth year of the reign :—

ز تاریخ هفتاد و دو بود و هفتصد
که اتمام این شد ز فضل الهي

After a short doxology the author says that this work, entitled Sîrat-i-Fîrûz Shâhî, is divided into four Bâbs (chapters) :—

و این کتاب را که سیرت فیروز شاهیست بامداد الهي بر چهار باب در تالیف آورد ـ

Contents :—

Chapter I., without a heading, opens with a few complimentary remarks upon Fîrûz Shâh's accession. The author then gives a short account of the king's war against the Mugals and their final defeat, after which he briefly mentions the plots organized on different

occasions to kill the emperor. Then follows an account of the king's expedition to Gujarât, and its conquest, which the author concludes (fol. 45^{b}) with the remark that other victories and expeditions are recorded in other histories of the king:—

و دیگر فتوحات و غزوات که بعون و عنایت الهی مالک رقاب امم .... خلد الله ملکه را میسر شد در تواریخ که منسوب است بحضرت سلطان پناه مسطور است ـ

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II. begins thus on fol. 51^{a}:—

باب دوم در عدل و احسان و وفا و مروت و دفع فساد قتل انسان که در عالم الخ

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Fîrûz Shâh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61^{b}).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the Khuṭbah (fol. 62^{a}).

Others were the suppression of the influence of the Shi'ahs, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63^{a}); the restoration of villages, lands, etc., to the legal owners (fol 72^{b}); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73^{a}).

On fol. 74^{b} the author tells us that when any government servant died his place was given to his son, and cites the example of Khân Jahân, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76^{b}). The author mentions the tanks of Sulṭân Îltamish and Khudâwand Khwâjah, and

the Minârah of Sulṭân Mu'izz-ud-Dîn bin Muḥammad Sâm, which was struck by lightning during Fîrûz Shâh's reign (in A.H. 770 = A.D. 1368).

Mention is also made of the cultivation of waste lands, and Fîrûz Shâh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79ᵃ); the propagation of Islâm, to further which converts were exempted from Jizyah or poll-tax (fol. 82ᵃ); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84ᵇ); the removal of the Minârah-i-Zarrîn to Fîrûzâbâd (fol. 91ᵇ). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madrasahs, monasteries, tanks, and canals built by the king.

For Fîrûz Shâh's admonitions and maxims see fol. 107ᵃ.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 119ᵇ.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124ᵇ and 130ᵃ. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world

Chapter III. begins thus on fol. 137ᵇ:—

باب سیوم اقبال سعادت و کرامت که حق تعالی بعنایت خویش ذات ولي صفات حضرت سلطنت پناه الخ

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137ᵇ.

Account of the robes which were sent on various occasions to Fîrûz Shâh and his predecessors, fol. 139ᵃ.

Noble character and virtuous disposition of Fîrûz Shâh, fol. 143ᵇ.

Prosperity and happiness in the reign of Fîrûz Shâh, fol. 149ᵇ.

Chapter IV. begins thus on fol. 152ᵇ:—

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:—

Theology and Law, fol. 152ᵇ. The author tells us that Fîrûz [illegible] was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153ᵃ. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154ᵃ. The author says that several books and treatises on these subjects were written during this reign,

and that many years were devoted to the construction of astrolabes. The works mentioned here are the following: دلائل فيروز شاهي translated from Hindi into Persian; كتاب داستها ; شكار نامهٔ فتحخان ; كتاب ساروالي ; كتاب وديس كه آنرا درميكهل گويند ; (sic) اسطرلاب فيروز شاهي and ميزان فيروز شاهي. The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minārah of Fīrūzābād. Then follows a description of the astronomical instruments invented by the king; after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see foll. 161ᵃ–163ᵇ. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library:—

و مجلدات كتب مفصل و مبوب مشرح كه درين فن بتصنيف راي همايون مرتب شده و اسطرلابات كه ترتيب آن بامر و ارشاد حضرت مختص است در كتابخانهٔ خاص موجود و مهيا است

Medicine, fol. 165ᵃ. Under this section the author treats of the structure of the human body and the anatomy of its several parts; diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the كتاب طب فيروز شاهي, written by the king's order and dictation, contains prescriptions for diseases not found in works like ذخيره, قانون and اغراض.

كتاب طب فيروز شاهي كه بامر و ارشاد همايون مولف شده است شاهد صدق است - معالجات جميع امراض (كه) در ذخيره و قانون و اغراض نيابند از آن كتاب مستفاد است -

War Instruments and Arms, fol. 179ᵇ. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sulṭān with the following verse:—

بقايش بقاي جهانست اورا
قران بقاي جهان كن الهي

'Afif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minârah-i-Zarrîn during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Afif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the Futûḥât-i-Firûz Shâhî. I have not been able to obtain a copy of the original, but the translation given in Elliot, Hist. of India, pp. 374–388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:—

بامر شاه جهان شد کتابت

طریق سلاطین و آداب شاهي

If the author means to say that his work was inspected and approved by Sulṭân Firûz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Ṣa'dî.

The MS. is written in ordinary Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded head-piece. Folios are missing between foll. 58–59, 70–71 and 105–106. Some folios are misplaced, the right order should be 73, 82–89, 74–81, 90.

There are several 'Arḍ-dîdahs and seals of the time of Shâh Jahân and Aurangzib both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabî II., A.H. 1002.

No. 551.

foll. 338; lines 21; size $15\frac{3}{4} \times 10\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{2}$.

تاريخ خاندان تيموريه

TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Tîmûr and his successors in Îrân, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

اين تاريخ كه مشتملست بر مجمل احوال حضرت صاحبقران گيتي ستان و اولاد امجاد آنحضرت و سوانح ايام حضرت عرش آشياني انار الله برهانه تا سال بيست و دوم در عهد دولت شاه بابا تصنيف شده حرره شاه جهان پادشاه بن جهانگير پادشاه بن اكبر پادشاه ـ

This history, says Shâh Jahân, containing the account of Tîmûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:—

بموجب حكم جهانمطاع مسود اوراق جز شرح احوال كه مقصود بالذات فن تاريخ است نمي نويسد ـ

and breaks off immediately after the account of Akbar's second campaign in Gujarât, in the 19th year of his reign (A.H. 981 = A.D. 1573). The history of the 20th, 21st and 22nd years is wanting.

The name of the author and the title of the work are not found in the text: but in an endorsement we find "تاریخ خاندان تیموریه." In the introduction the author praises the Zafar Nâmah, the well-known history of Tîmûr from his birth to his death, by Sharaf-ud-Dîn 'Alî Yazdî (*d.* A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the Tuzuk-i-Bâburî as his source, while the account of Sulṭân Ḥusayn Mirzâ and the short sketches of all the famous men of his time (foll. 233ª–236ª) are taken exclusively from the said work:—

سلطان حسین میرزا بادشاهي بود باکثر صفات حمیده آراسته . . . .
حضرت فردوس مکاني چند کلمه از احوال او در واقعات خود بقلم
در آورده اند که ترجمهٔ آن عبارت که بزبان ترکیست لفظ بلفظ همین
است و بي هیچ گونه تغیر و تبدیل نوشته مي شود ـ

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunæ. In some places folios written by a later hand have been inserted, viz. at foll. 81–85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:—

The history opens with Tîmûr's march in search of Amîr Ḥusayn (fol. 7ª), corresponding with the account given in the printed edition of the Ẓafar Nâmah, vol. i., p. 60.
Tîmûr's campaigns in Samarqand, fol. 12ᵇ.
Tîmûr's march against Kâbul, fol. 20ª.
Tîmûr's expedition to Herat, fol. 29ª.
Tîmûr's march against 'Irâq and Fârs, fol. 51ᵇ.
Tîmûr's expedition to Hindûstân, fol. 72ᵇ.
Tîmûr's campaigns in Bagdâd, fol. 102ᵇ.
Death of Tîmûr, fol. 134ª.
Mirzâ Khalîl's installation on the throne of Samarqand, fol. 136ᵇ.
History of Mirzâ Shâh Rukh, who ascends the throne of Khurâsân, fol. 138a.
Mirzâ Shâh Rukh stabbed in the Mosque, fol. 176ᵇ.
Shâh Rukh's illness and recovery, fol. 184ª.
Death of Shâh Rukh, fol. 185ᵇ.
History of Ulug Beg, 'Abd-ul-Laṭîf, 'Abd Ullah, and Abû Sa'îd, fol. 187ª.
Abul Qâsim Bâbur, fol. 189ᵇ.
Sulṭân Ḥusayn Mirzâ, fol. 213ᵇ.
Children of Sulṭân Ḥusayn, fol. 234ª.
Nobles and learned men of Sulṭân Ḥusayn's court, fol 234ᵇ.

Zahir-ud-Din Bâbur's accession to the throne of Samarqand, fol. 238ª.
Bâbur's campaigns in Samarqand, fol. 246ᵇ.
Bâbur's expedition to Kâbul, fol. 249ᵇ. It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.
Birth of Humâyûn, fol. 253ᵇ.
Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260ª.
Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261ª.
Bâbur's war with Sultân Ibrâhîm and the latter's defeat, fol. 261ª.
Defeat of Rânâ Sankâ, fol. 270ª.
Death of Bâbur, fol. 273ª.
Humâyûn's accession, fol. 273ᵇ.
Humâyûn takes Champanere, fol. 276ª.
Birth of Akbar, fol. 284ª.
Humâyûn meets the Shâh of Persia, fol. 286ª.
Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291ª.
Death of Humâyûn and accession of Akbar, fol. 295ᵇ.
Akbar's battle with Hîmû, and the defeat and death of the latter, fol. 296ᵇ.
Bairam Khân's revolt, fol. 301ᵇ.
Akbar's campaign in Gujârât, fol. 312ª.
Akbar's conquest of Chitore, fol. 325ª.
Akbar obtains Rantanbhor, fol. 328ª.
Victory of Sarnâl, fol. 333ª.
Conquest of Surat, fol. 334ª.
Akbar's second campaign in Gujarât, and its conquest, fol. 335ᵇ. (This took place in the 19th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohî. The concluding words are :—

و رایات نصرت آیات مقرون فتح و ظفر عازم معاودت گشت و در نواحي سروهي . . . .

This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mugal emperor Akbar.

The fine art of miniature painting of the Indian Mugal period is mainly due to the first Mugal emperor Bābur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

(1) دسونتهه ; (2) کیسو ; (3) بساون ; (4) مادهو ; (5) لعل ;
(6) مکند ; (7) کهیم ; (8) جگناتهه ; (9) بانوله ; (10) رام داس ;
(11) سرون ; (12) نانها ; (13) تلسي ; (14) نند گوالياري ; (15) دهنو,
and also دهنون ; (16) بهور , also written as بهوره and بهورا ;
(17) اننت ; (18) سادهو ; (19) سورج , and also سورجيو گجراتي ;
(20) ديو , and also ديو جيو گجراتي ; (21) دهرمداس ; (22) کنك
سنك ; (23) جيون جك ; (24) آسي ; (25) بهکوان ; (26) سرجن ;
(27) اينسر ولد سورداس ; (28) گجراتي بهيم جيو ; (29) شنکر ;
(30) جکن ; (31) نراين ; (32) کانها ; (33) کهيمن سنکتراش ;
(34) متوهرا ; (35) پرمجيو گجراتي ; (36) نامان ; (37) منه ;
(38) بهزاد ; (39) پرس ; (40) کهيمکز, perhaps identical with No. 7 ;
(41) منوهر ; (42) لوهنکا (sic) ; (43) ملا شاه محمد ; (44) حسين
نقاش ; (45) محمد کشميري ; (46) حيدر کشميري ; (47) کمال
کشميري ; (48) مخلص ; (49) فرخ ; (50) مسکين , and also مسکينا ;
(51) علی ولد مخلص. The first ten and the last three are mentioned by Abul Faḍl in his list of the seventeen artists of Akbar's court. Nos. 11–13 are noticed by Vincent A. Smith in his History of Fine Art in India and Ceylon (pp. 462, 488 and 328 respectively).

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words کلان (the elder) and خرد (the younger), *e.g.* مادهو خرد - مادهو کلان ; تلسي خرد - تلسي کلان. Sometimes one illustration is signed by two artists with the words طرح (drawing) and عمل (colouring); also sometimes رنگ آمیز is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (چهرہ نامي) by a third E. B. Havell (Indian Sculpture and Painting, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mugal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Faḍl mentions the following nine:—(1) The Story of Ḥamzah (داستان امیر حمزہ), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The Chingiz Nâmah, چنگیز نامه ; (3) The Ẓafar Nâmah, ظفر نامه ; (4) The Akbar Nâmah, اکبر نامه ; (5) The Razm Nâmah, or the Mahâ Bhârat, مها بهارت ; (6) The Râmâyan, راماین ; (7) The Nal Daman, نل دمن ; (8) The Kalîlah wa Dimnah, کلیله و دمنه ; (9) The 'Ayâr Dânish, عیار دانش.

These are all known to us except No. 2, the Chingiz Nâmah. Though many works dealing with the Chingîzî dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that Shâh Jahân expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the Chingîzî kings, thereby establishing a peculiar claim to the title "Chingîz Nâmah," was composed during Akbar's reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Faḍl's illustrated "Chingiz Nâmah" has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Faḍl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzâd (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian

artists who flourished under the Ṣafawis of Persia, and of several executed by one of Bahzâd's pupils named Mirak, and several others who lived in the sixteenth century. Rieu, iii., p. 1072, notices a finely illuminated copy of Nizâmi's Khamsah, dated A.H. 946–949 = A.D. 1539–1542, written by the famous caligraphist Shâh Maḥmûd, of Nishâpûr, for Shâh Ṭahmâsp Ṣafawî (A.H. 930–984 = A.D. 1523–1576). It contains fourteen miniatures, of which eleven are signed by five artists of the Shah's court, viz. Mirzâ Sulṭân Muḥammad, Mîr Sayyid 'Alî, Âgâ Mirak, and Muẓaffar 'Alî. A copy of the Dârâb Nâmah, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rieu, Suppl., No. 385, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzâd and corrected or touched up by Khwâjah 'Abd-uṣ-Ṣamad. The latter was at first attached to Humâyûn, and subsequently attracted the attention of the emperor Akbar, who honoured him with high offices and made him the master artist of his court. The names of Khwâjah 'Abd-uṣ-Ṣamad and Mîr Sayyid 'Alî (the latter has already been mentioned among the artists of Shâh Ṭahmâsp's court) are incidentally mentioned on fol. 298^{a} of the present MS., as the teachers of the emperor Humâyûn. A copy of the Wâqi'ât-i-Bâburi, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rieu, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the Akbar Nâmah with about one hundred and ten illustrations, mostly by the painters of Akbar; and the Mahârâjah of Jaipûr has an illustrated Razm Nâmah which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1^{b}; 3^{b}; 4^{b}; 5^{b}; 6^{b}; 7^{b}; 8^{b}; 9^{a}; 10^{b}; 11^{b}; 14^{a}; 15^{a}; 16^{b}–17^{a}; 18^{a}; 18^{b}; 20^{a}; 20^{b}–21^{a}; 22^{b}; 23^{b}–24^{a}; 24^{b}; 26^{b}; 28^{a}; 28^{b}; 30^{a}; 32^{b}; 37^{a}; 38^{a}; 40^{a}–40^{b}; 42^{b}; 44^{b}–45^{a}; 46^{b}; 48^{b}–49^{a}; 51^{a}; 53^{b}–54^{a}; 55^{b}–56^{a}; 57^{b}; 58^{b}; 59^{b}; 60^{b}; 61^{b}–62^{a}; 63^{b}; 65^{b}–66^{a}; 67^{b}–68^{a}; 69^{a}; 69^{b}; 72^{a}; 73^{a}; 74^{a}; 78^{a}; 80^{a}; 89^{b}–90^{a}; 97^{a}; 99^{a}; 101^{a}; 103^{b}–104^{a}; 108^{b}; 110^{b}; 113^{b}; 115^{a}; 118^{a}; 121^{a}; 122^{a}; 123^{b}; 126^{b}; 128^{b}–129^{a}; 131^{b}–132^{a}; 134^{a}; 136^{b}; 138^{b}; 140^{b}; 143^{b}; 144^{b}; 145^{b}; 146^{b}; 147^{b}–148^{a}; 149^{b}; 154^{b}; 158^{b}; 159^{b}; 163^{b}; 165^{b}; 166^{b}; 170^{b}; 177^{a}; 178^{b}; 182^{a}; 186^{a}; 193^{a}; 194^{b}; 196^{b}; 205^{b}; 206^{b}; 226^{a}; 227^{b}; 230^{a}; 232^{a}; 241^{b}; 246^{b}; 248^{a}; 252^{a}; 253^{a}; 254^{a}; 260^{b}; 269^{a}; 273^{b}; 277^{b}; 284^{a}; 322^{a}; 323^{b}; 326^{b}; 328^{b}; 331^{a}; 333^{b} and 337^{b}. The most interesting of these are:—

I. Timûr as a child, playing with his younger comrades, assumes the position of a king, fol. 1^{b}.

II. Peace between Timûr and Amîr Ḥusayn: they are embracing each other at Qûnduz, fol. 21^{b}.

III. Timur's campaign against Shâh Manṣûr, in which the latter is killed; Mirzâ Shâh Rukh, then seventeen years old, joins Timûr, foll. 53^{b}–54^{a}.

IV. The death of Prince ‘Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of خرماتو.

و آنحضرت .... بر بالاي بلندي كه نزديك قلعه
بود بي التفاتانه بر آمد و بضت بر كشتة ندانسته از بالاي
قلعه تيري بزير انداخت و بر شاهرگ شاهزاده رسيد در
ساعت جان بجان آفرين تسليم نمود, fol. 59^b.

V. Tîmûr's campaign against the fort of اونك, and its conquest, fol. 63^b.

VI. Tîmûr's campaign against Baġdâd. He takes his position on the bridge. Faraj, the governor of Baġdâd, and his daughter try to escape on a boat, but being attacked by Tîmûr's archers throw themselves into the water and are drowned. By Tîmûr's order the boatmen bring out the dead body of Faraj. Tîmûr then orders the town to be sacked, foll. 103^b–104^a.

VII. Tîmûr's mourning for the death of the Prince Muḥammad Sulṭân, the appearance of whose two sons at that time doubles his affliction, fol. 118^a.

VIII. Tîmûr orders preparations to be made for the marriage of Princes Mirzâ Uluġ Beg, Ibrâhîm Sulṭân, Jahângîr Bâiqarâ, and others. Four royal camps are pitched at Samarqand. Amîr-zâdah Pîr Muḥammad comes from Ġaznîn, and Tîmûr receives him with great affection. The chief ambassador of Egypt منكلي برقا presents a giraffe to Tîmûr, fol. 134^a.

IX. Death of Tîmûr, fol. 134^a.

X. Installation of Mirzâ Khalîl on the throne of Samarqand, fol. 136^b.

XI. Mirzâ Shâh Rukh ascends the throne of Khurâsân, fol. 138^b.

XII. Mirzâ Badî‘-uz-Zamân comes to beg pardon of his father Sulṭân Ḥusayn, and is received with honour. Muẓaffar Ḥusayn Mirzâ (the younger brother of Badî‘-uz-Zamân) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232^a

XIII. Bâbur's campaign against Samarqand, foll. 246^a–248^a.

XIV. Bâbur's rejoicings at the birth of Humâyûn. He gives a grand feast to his chiefs and nobles, fol. 254^a.

XV. Humâyûn's accession to the throne, fol. 273^b.

XVI. Campaign of Humâyûn against the citadel of Champanere. After fixing steel spikes in the scarp of the rock, Humâyûn first ascends the fort at night, with Bairam Khân and

thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allâhu Akbar," forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277ᵇ.

XVII. Birth of Akbar. Humâyûn's wife, Ḥamidah Bânû Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardî Beg Khân bringing the news to Humâyûn, who is encamped about fifteen *kos* from Amarkot, fol. 284ᵃ.

H. Beveridge, in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy. Asiat. Soc., 1901, pp. 69–85, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says "is a very striking picture of the birth of Akbar." He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, I.C.S., among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published, though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Bengal* (Murray).

XVIII. At Thanesar, on his way to Âgrah, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyâsis and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor, on hearing that the Sanyâsis have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shamshîr Yâr Samarqandî to assist them with his followers; thus strengthened, they are victorious, fol. 322ᵃ.

XIX. Akbar's campaign against 'Alî Qulî Khân. He at first rides his favourite elephant called Bâlsundar, and Mirzâ 'Azîz Kokâ is seated by him; but when the battle grows hot, he alights and mounts a horse. 'Alî Qulî Khân receives a wound from an arrow, and immediately another

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzânî, the vakîl of 'Alî Qulî Khân, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol. 323[b].

XX. Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326[b].

XXI. In A.H. 978 = A.D. 1571, on his way from Nagore to the tomb of Shaykh Farîd Shakarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331[a].

Besides the autograph of Shâh Jahân there are several 'Arḍ-dîdahs and official seals of the nobles of the Mugal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:—

(1) عبد الله چلپی . . . ۲۲ شوال سنه ۲٦ جلوس مبارك

(2) خواجه سهیل

(3) خواجه هلال

(4) عبد الغفور

(5) محمد باقر

(6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, Dictionary of Indian Biography, p. 167.

A note on the same leaf records the cost of the MS.: هشت هزار روپیه or 8,000 rupees.

The MS. is written in beautiful bold Nasta'lîq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

No. 1763

foll. 95; lines 17; size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$

واقعات بابري

WÂQI'ÂT-I BÂBURÎ

A fragment of 'Abd ur-Raḥîm Khân Khânân's Persian translation of Bâbur's Memoirs. See No. 549.

Beginning as usual:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه الخ *

The MS. breaks off on fol. 91[b] with the words:

از موضع عیسی خیل کوچ نموده در دامنهٔ کوهستان جوباره فرود آمده شده جابقونچی بکوهستان رفته یک سنکر عیسی خیل را شکسته کوسفند .... *

corresponding to fol. 131[a], line 5, No. 549.

One folio after 1[a], corresponding to fol. 2[a], line 2 to fol. 3[a], line 8 in No. 549, is missing, and foll. 92–95 are the continuation of the missing folio. There is a lacuna after fol. 7[b].

Written in a good Nasta'lîq within gold-ruled columns with an illuminated, but faded, head-piece.

Not dated; 17th century.

Several seals and 'Arḍ-dîdahs of the nobles of Shâh Jahân's court are found on the title-page.

No. 556.

foll. 204; lines 21; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 5\frac{1}{2}$.

سوانح اكبري

SAWÂNIḤ-I-AKBARÎ.

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A.H. 987 = A.D. 1579.

Author: Amîr Ḥaydar Ḥusaynî Wâsiṭî Balgrâmî, امير حيدر حسيني واسطي بلگرامي.

Beginning:—

خداوندا شاها شكرت حد گفتارم نيست از سر زبانيم چه آيد و از كرم بيانيم چه كشايد.

The author was, according to his own statement in the preface to his Taḥqîq-ul-Iṣṭilâḥât (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous Ġulâm 'Alî Âzâd Balgrâmî. See Rieu, iii., p. 930. His two grammatical treatises, viz. منتخب النحو and منتخب الصرف are also noticed in Rieu, ii., p. 857b.

In the Preface the author says that he has mainly based the work on the Akbar Nâmah of Abu 'l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the Muntakhab-ut-Tawârîkh of 'Abd-ul-Qâdir Badâ'ûnî, Ṭabaqât-i-Akbarî, Târîkh-i-Firishtah, the Akbar Nâmah of Ilahdâd Fayḍî, Ma'âṣir-ul-Umarâ with its Takmilah, and the four Daftars of the Mansha'ât of Abu 'l-Faḍl, the fourth of which he says is very rare. These four Daftars, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these Daftars. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:—

امير كبير مبدع قوانين رياست . . . عزيز الملك مفخر الدوله بهادر شوكت جنگ وليم كرك پاتريك

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791–92. He translated Tipû Sulṭân's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, Dictionary of Indian Biography, p. 238.

The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the Â'in-i-Akbarí, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, History of India, vol. viii., p. 193. See also Rieu, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or Maqālahs:—

Maqālah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2b.

Maqālah II.—Akbar's accession, fol. 9a; first year of his reign, fol. 10a; second year, fol. 18b; third year, fol. 22a; fourth year, fol. 25b; fifth year, fol. 28b; sixth year, fol. 46b; seventh year, fol. 52b; eighth year, fol. 58b; ninth year, fol. 65a; tenth year, fol. 78a; eleventh year, fol. 87a; twelfth year, fol. 91a; thirteenth year, fol. 105b; fourteenth year, fol. 108a; fifteenth year, fol. 111b; sixteenth year, fol. 113b; seventeenth year, fol. 115b; eighteenth year, fol. 129a; nineteenth year, fol. 146b; twentieth year, fol. 161a; twenty-second year, fol. 183b; twenty-third year, fol. 192a; twenty-fourth year, fol. 198b.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the Sawānih-i-Akbarí, تمام شد جلد اول سوانح اکبري.

In the colophon, also, it is designated as the First Volume of the work:—

تمت تمام شد کتاب تواریخ سوانح اکبري جلد اول بتاریخ بیست و یکم شهر جمادي الثاني سنه ۱۲۷۰ هجري مطابق بیست و یکم ماه مارچ سنه ۱۸۵۴ بخط بیربط امداد علي ولد احمد علي ساکن شهر کالپور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این کتاب را بر . . . مقاله ترتیب داده شد

Written in careless Indian Ta'liq, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.

No. 566.

foll. 545; lines 21; size $15\frac{1}{4} \times 9\frac{1}{2}$; 11×6.

پادشاه نامه

PÂDISHÂH NÂMAH.

Another complete history of Shâh Jahân, from his birth to his death, consisting of two parts, due to two different authors, as follows:—

Part I., foll. 1–309. This is the Pâdishâh Nâmah by Muḥammad Amîn bin Abu 'l-Ḥasan Qazwînî, محمد امين بن ابو الحسن قزويني, also known as Mirzâ Amînâ or Amînâ-i-Qazwînî, comprising the history of the early life of Shâh Jahân and the first ten years of his reign.

Beginning:—

طراوت چمن الفاظ و تازگي گلشن معاني . نسيم بهار پيرايه ايست الخ

In the preface the author says that after his arrival in India from his native country Îrân, he entered the service of Shâh Jahân as Munshi in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title بادشاه نامه was given to the work by the emperor himself:—

... كتاب مستطاب كه از بادشاه مالك رقاب بادشاه نامه نام يافته ...

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Ṣâliḥ (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Pâdishah Nâmah, and after that was entrusted with the office of collecting intelligence.

ميرزا امينا در اصطلاحات زبان فارسي مهارتي تمام دارد وقاعده فن انشا را بقانون نيك مي شناسد شاهد سخنش از لباس تكلف مبرا است و صاحب طبع و ذهن مستقيم و فكر رسا — سابق خدمت نگارش بادشاه نامه بدو متعلق بود و بعد ازان بخدمت جمع وقايع مي پرداخت مردي خوش ظاهر و خوش محاوره بود . . .

Part I. is divided into a Muqaddimah containing the history of the early life of Shâh Jahân, a Maqâlah devoted to the history of the first ten years of the reign, and a Khâtimah containing biographical notices, as follows:—

Muqaddimah.—Shâh Jahân's birth, fol. 7ᵃ; his genealogy, fol. 7ᵇ; Jahângîr, fol. 12ᵃ; Akbar, fol. 13ᵃ; Humâyûn, fol. 14ᵇ; Bâbur, fol. 16ᵇ; 'Umar Shaykh, fol. 18ᵇ; Abû Sa'îd, fol. 19ᵃ; Mîrân Shâh and Tîmûr, fol. 19ᵇ.

Maqâlah.—Shâh Jahân's accession, fol. 85ᵃ; first year of his reign, fol. 102ᵃ; second year, fol. 120ᵃ; third year, fol. 133ᵃ; fourth year, fol. 156ᵇ; fifth year, fol. 172ᵇ; sixth year, fol. 190ᵃ; seventh year, fol. 217ᵃ; eighth year, fol. 240ᵇ; ninth year, fol. 263ᵃ; tenth year, fol. 288ᵇ.

The history of the last year is, however, incomplete, and ends (fol. 299ᵇ) with the month of Shahrîwar, corresponding to Jumâda, A.H. 1047 = A.D. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of Jumâda II., the month in which he ascended the throne.

Khâtimah.—Biographical notices of eminent men of the period: saints, fol. 299b; learned men, fol. 303a; physicians, fol. 305b; poets, fol. 307a.

See Elliot's History of India, vol. vii., p. 1; Rieu i., p. 258; Morley, Descriptive Catalogue, p. 121.

Part II., foll. 310–545, taken from the 'Amal-i-Şâliḥ, comprises Shâh Jahân's history from the eleventh year of his reign to his death.

Beginning, fol. 310b:—

چون ایام سال یازدهم جلوس میمنت مانوس از روز سه شنبه
..... بخیریت و مبارکي شروع شده الخ

corresponding to fol. 413b of the 'Amal-i-Şâliḥ, noticed in No. 569 of this catalogue.

The biographical appendix to the 'Amal-i-Şâliḥ begins on fol. 509a.

Foll. 534a–545a contain a tabulated index of the names of princes and Amîrs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mugal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shâh Jahân's time. The miniatures and drawings are:—

1. Jahângîr ascending the throne, fol. 27a.
2. Prince Khusrau's marriage with the daughter of Mirzâ Muẓaffar Ḥusayn Şafawî, fol. 30b.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anûp Râi, by the hand and arm. The account of the occurrence in the text is: Jahângîr, accompanied by Prince Khurram and others, was hunting a lion. Jahângîr's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mîr Shikâr, and after flinging him aside, returned to its place. Jahângîr fired again, but ineffectively. The beast then attacked Jahângîr, whereupon Anûp Râi interposed to save the emperor. The lion wounded Anûp Râi, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anûp Râi. Foll. 32b–33a.
4. Shâh Jahân sending the elephant 'Âlamgumân to Jahângîr as a present, fol. 42a.
5. Shâh Jahân riding a white elephant, fol. 123b.

6. Marriage procession of prince Dârâ Shikûh, foll. 186b–187a.
7. Prince Aurangzîb spearing a furious elephant, fol. 196b.
8. Shâh Jahân sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241b–242a.
9. The Tâj at Âgrah, fol. 351b.
10. The wives, daughters, and other female relatives of Nadr Muhammad Khân entering the harem of Shâh Jahân, and receiving honourable treatment from the emperor's wife, fol. 392a.
11. Reception of Nadr Muhammad Khân by the Shâh of Persia, foll. 399b–400a.
12. Mosque at Akbarâbâd, fol. 430b.
13. The Jâmi' Masjid at Shâhjahânâbâd, fol. 433b.
14. Ja'far Khân presenting Ablaq horses to Shâh Jahân, and Dul-faqâr Âqâ, the ambassador of the king of Rûm, bringing Arab horses for the emperor, fol. 479b.
15. Gate, Delhi Fort, fol. 496a.
16. Naqqâr Khânah, or the "Drum-House," fol. 496b.
17. The Diwân-i-Khâs, fol. 497a.
18. View of the Delhi Fort, fol. 497b.
19. The bier of Shâh Jahân being carried to the Tâj, foll. 506b–507a.

Written in fair Nasta'liq, within gold and ruled and coloured borders, with beautifully illuminated 'Unwâns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy:—

"Seen this day December 10th, 1911.
George R.I.
Mary."

No. 565.

foll. 529; lines 25; size $13\frac{3}{4} \times 8$; 12×6.

شاهجهان نامه

SHÂH JAHÂN NÂMAH.

This interesting volume, comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author, as follows:—

Part I., foll. 1–32. This section, endorsed as اقبالنامه, Iqbâl Nâmah, comprises the history of Shâh Jahân's early life until his accession to the throne, *i.e.* A.H. 1000–1037 = A.D. 1590–1627.

Beginning at once with the following heading in red:—

ذکر سطوع نیر جاه و جلال و طلوع کوکب دولت و اقبال یعني ولادت با سعادت شایسته افسر کیاني زیبندهٔ اورنگ کامراني چراغ افروز دودمان کورکانی شاه جوان بخت آبند اقبال صاحب قران ثاني -

The narrative then begins thus:—

چون مشیت ایزد عز شانه و ارادت حق جل سبحانه بانتظام سلسلهٔ صوري و معنوي الخ

In a contemporary endorsement on fol. 1ª this part is ascribed to Mu'tamad Khân:—

اقبال نامه متضمن باحوال شاهزادگي شاهجهان بادشاه تصنیف معتمد خان

This is corroborated by the following subscription, on fol. 32:—

حقیقت احوال شاهزادگي حضرت خاقاني صاحب قران ثاني شهاب الدین محمد شاه جهان بادشاه غازي تا اینجا احوال برکت شمال بادشاهزادگي شاهجهان بادشاه که معتمد خان نوشت -

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbâl Nâmah. Dr. Rieu, in his Supplement, No. 76, II., where a copy of this work is mentioned, observes: "Mu'tamad Khân, if such be

F 2

the author's name, must be a distinct person from his namesake, the author of the Iqbâl Nâmah. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad Khân by name."

Part II., foll. 33–370. پادشاه نامه, Pâdishâh Nâmah. The first two volumes or Daftars of the Pâdishâh Nâmah, by 'Abd-ul-Hamîd Lâhaurî, عبد الحميد لاهوري, comprising the history of the first two decades of the reign, *i.e.* A.H. 1037–1057 = A.D. 1627–1647.

Beginning:—

نگارین کلامي که گذارش آن دامن سامعه را جوهر آگین کند

'Abd-ul-Hamîd of Lahore, who, according to the author of the 'Amal-i-Şâlih, was a pupil of Abu 'l-Fadl, and died in A.H. 1065 = A.D. 1655, says in the preface that Shâh Jahân, who highly admired the elegant style of Shaykh Abu 'l-Fadl's Akbar Nâmah, was in search of an accomplished historiographer to write a history of his reign on the model of the Akbar Nâmah, when he happened to hear of the fame of 'Abd-ul-Hamîd, who was then living in retirement at Tattah. Both Dr. Rieu, i., p. 260, and Elliot, History of India, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35ᵇ, the name of the place is distinctly written as تته. The emperor sent for the author and entrusted him with the work.

The second Daftar begins thus on fol. 223ᵇ:—

سپاس والا اساس داور کارساز و کردگار بي نیاز را که بندگاري الخ

The first two Daftars of the Pâdishâh Nâmah have been printed in the Bibliotheca Indica, Calcutta, vol. i., 1867; vol. ii., 1868.

Part III., foll. 372—502. The third Daftar of the Pâdishâh Nâmah, containing the history of the third decade of the reign, *i.e.* A.H. 1057–1067 = A.D. 1647–1657, by Muhammad Wâriş, محمد وارث.

Beginning:—

بر سر هر نامه دبیر قلم
انچه کند بهر تیمن رقم

In the preface to this Daftar, Muhammad Wâriş (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamîd, were revised by Sa'd Ullah Khân. 'Abd-ul-Hamîd having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah Khân having died, was ordered to submit his work for revision to 'Atâ-ul-Mulk Tûnî, entitled Fâdil Khân.

For other copies of the Pâdishâh Nâmah see Elliot, History of India,

vol. vii., pp. 3–72, 121–2, where an account of the work, with extracts, will be found; Morley, Descriptive Catalogue, p. 122; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 462; J. Aumer, p. 95; Rieu, i., p. 260; Ethé, Bodl. Lib. Cat., Nos. 232–235; Ethé, India Office Library Catalogue, Nos. 325–330.

Part IV., foll. 503–529. History of the last two years of Shâh Jahân's reign, *i.e.* A.H. 1067–1069 = A.D. 1657–1659, taken from the 'Amal-i-Ṣâliḥ of Muḥammad Ṣâliḥ Kanbû.

Beginning:—

المنة لله كه بفرخي و فيروزي روز شنبه غره جمادي الآخر سال هزار و شست و هفتم . . .

corresponding with line 2, fol. 664[b], of the 'Amal-i-Ṣâlih, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good Nasta'liq, within gold and ruled and coloured borders, with a double-page 'Unwân and beautifully illuminated head-piece at the beginning of each Daftar of the Pâdishâh Nâmah. It was written at the desire of Mirzâ Sulṭân Naẓar of 'Âlamgîr's time, and completed on 12 Shawwâl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftar, fol. 502[a]:—

بتاريخ دوازدهم شهر شوال سنه پنج و چهل از جلوس ميمنت مانوس بادشاه جهان پناه عالمگير بادشاه غازي خلد الله ملكه ابدا بفرمودهٔ حشمت و اجلال دستگاه ميرزا سلطان نظر بخط احقر راجي من رحمت الله كمترين شرف الدين صديقي اتمام يافت

The colophon at the end of the second Daftar, fol. 370[a], dated Jumâdâ I., the 44th year of 'Âlamgîr's reign, runs thus:—

تمت هذه النسخة بعون الله تعالي بتاريخ بيست و هشتم شهر جمادي الاول سنه ۴۴ از جلوس مبارك بادشاه عالمگير

Foll. 1–32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the MS., is found on the back of the first page of the Pâdishâh Nâmah (fol. 33[a]):—

درين كتاب شريف و مجلد منيف كه موسوم است به پادشاه نامه و مشهور است به شاهجهان نامه احوال سي و دو ساله حضرت شاه

اعلى شهاب الدين محمد شاهجهان صاحبقران ثاني انار الله برهانه مرقوم است از انجمله احوال بیست ساله یعني دو دور از اول جلوس بر اورنگ خلافت از منشات شیخ عبد الحمید لاهوري که تلمید علامي فهامي ابو الفضل مبارك بود بتصحیح و مقابله نواب سعد الله خان مرحوم و دور سیوم از منشات شیخ محمد وارث که شاگرد رشید شیخ عبد الحمید بود و تصحیح و مقابله باستصواب نواب فاضلخان مرحوم که معروف بعلاء الملك تولي و احوال دو ساله منقول از شاهجهان نامه از منشات شیخ محمد صالح کنبو که نام آنرا عمل صالح گذاشته غرضکه بیحرف کارنامه شگرف است و از جمله نفایس روزگار قدر دانستني است بمقابله مبلغ دو صد و پانزده روپیه سکه مبارك محمد شاهي بمعرفت محمد صادق کتاب فروش و ارحم خانجیو از پسران مرزا سلطان نظر یسالتخان مرحوم محمد اعظم شاهي ابتیاع نموده شد بتاریخ هفدهم شهر جمادي الاول سنه ۹ جلوس معلي - جمادي چند دادم جان خریدم - بنام ایزد عجب ارزان خریدم -

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Shâhî coin, through Muḥammad Ṣâdiq, book-seller, and Arḥam Khânjîû, from the sons of Mirzâ Sulṭân Naẓar Yasâlat Khân, deceased, of Muḥammad A'ẓam Shâh's time, on 17 Jumâdâ I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتیاز الدوله میجر پولر بهادر ارسلان جنگ

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاهجهان نامه بابت سرکار فیض آثار نواب افتخار الملك امتیاز الدوله میجر پولر بهادر ارسلان جنگ دام اقباله -

A large seal of the same officer, partly faded, faintly reads thus:—

میجر انتولی پولر بهادر . . . بادشاه غازی

The words بادشاه غازی probably refer to Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806).

This must be Antonio Louis Henri Polier, who entered the service of the English in 1762, and subsequently that of the Nawwâbs Shujâ'-ud-Daulah and Âṣaf-ud-Daulah. He also served Shâh 'Âlam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindû mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland, Dictionary of Indian Biography, p. 339.

Several 'Arḍ-dîdahs, the dates of which range from A.H. 1184–1187, are found on the title-page of this Pâdishâh Nâmah.

No. 557.

foll. 119; lines 12; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

جہانگیر نامه

JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Ḥaydarâbâd, Dul-ḥijjah, A.H. 1020 (A.D. 1611), *i.e.* the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:—

حمد بي غايت و شكر بي نهايت ميدعي را كه بيك امر كن اجرام فلكي و اجسام عنصري را از مكمن عدم بفضاي وجود آورد و صانعي كه طبقات افلاك بر افراشت و بساط خاك را بانواع قدرت بياراست (Elliot, vol. vi., p. 264, wrongly reads بسيار است) و آدمي زاد را بزيور نطق و زينت عقل اختصاص داد تا بدان تاج كرامت و خلعت خلافت پوشيد و زمين و زمان را در قبضهٔ تسخير خود در آورد ۔

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu'tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748), it was re-edited by Muḥammad Hâdî, who brought

down the history to the end of the reign, and added an introduction containing the history of Jahāngīr from his birth to his accession. The whole of this work was published by Sayyid Aḥmad, under the title of Toozuk-i-Jehangeeree, Ally Gurh, 1864. A Hindūstānī translation of it, entitled ترجمهٔ تزک جهانگیری, by Sayyid Aḥmad 'Alī of Rāmpūr, has lately been lithographed in the Niẓāmī Press, Kānpūr, A.H. 1291. Jahāngīr himself, in the annals of the seventeenth year (printed edition, p. 352), says that Mu'tamad Khān, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahāngīr had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:—

درینولا که معتمد خان از خدمت دکن آمده سعادت آستان بوس دریافت چون از بندهای مزاجدان و شاگردان سخن فهم بود و سابق نیز سر رشتهٔ این خدمت و ضبط وقایع بعهدهٔ او بود حکم فرمودم که از تاریخی که نوشته ام آینده مشار الیه بخط خود نویسد و در ذیل مسودات من داخل سازد و انچه بعد ازین سوانح شود بطریق روز نامچه مسوده نموده به تصحیح من رسانیده به بیاض می سپرده باشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Rieu, i., p. 253. Shāh Nawāz Khān, in his preface to the Ma'āṣir-ul-Umarā, states that the Jahāngīr Nāmah, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the Memoirs. In the annals of the thirteenth year (printed edition, p. 239) it is said that when the Memoirs of the first twelve years had been completed, and a fair copy transcribed, Jahāngīr ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to Shāh Jahān:—

چون وقایع دوازده سال از جهانگیر نامه به بیاض برده شده بود بمتصدیان کتابخانه خاصه حکم فرمودم که این دوازده ساله احوال را یك جلد ساخته نسخه‌های متعدد ترتیب نمایند که به بندهای خاص عنایت فرمائیم و بسایر بلاد فرستاده شود که ارباب دولت و اصحاب سعادت دستور العمل روزگار خود سازند — روز جمعه هشتم یکی از واقعه نویسان تمام را نوشته و جلد کرده بنظر در آورد چون اول نسخه

بود که ترتیب یافته بفرزند شاهجهان که اورا در همه چیز از همه
فرزندان خود اول میدانم مرحمت نمودم و بر پشت کتاب بخط خاص
مرقوم گشت که در فلان تاریخ و فلان مقام بآن فرزند عنایت شد۔

Attention was first called to this part of the Jahângir Nâmah by James Anderson, who translated and published some extracts from it in the Asiatic Miscellany (vol. ii., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his History of Hindostan, vol. i., p. 96.

The other text of the Memoirs, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1619. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindû jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic Memoirs, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindû jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "Memoirs of the Emperor Jehangueir, written by himself, and translated from a Persian Manuscript," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious Memoirs, dated A.H. 1040, *i.e.* three years after the death of Jahângir, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his Descriptive Catalogue, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of Jahângir. If it owes its existence to Shâh Jahân, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince Khurram. The differences between the authentic and the spurious texts were first pointed out by S. de Sacy in the Journal des Savans, 1830, pp. 359 and 430, and then by Morley, *loc. cit.*, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their History of India, vol. vi., pp. 251—391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by Jahângir in the third year of his reign, is the text on which the spurious Memoirs are based. A comparison of this text with the spurious Memoirs

(No. 538) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngir's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34ᵇ the royal author refers to Prince Parwiz's marriage with the daughter of Mirzā Rustum, which, he says, took place on the 11th of Sha'bān, A.H. 1017:—

دیگر روز یازدهم شهر شعبان المعظم سنه ۱۰۱۷ دختر میرزا رستم نبیرهٔ بهرام میرزا را بفرزند خود شاهزاده پرویز بکابین یکصد و پنجاه لك روپیه که صد و پنجاه هزار تومان عراق است عقد نموده کدخدا ساختم -

Again, on fol. 106ᵃ, while incidentally alluding to an occurrence which took place in Kashmir, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:—

و الحال که عمر بچهل سال رسیده آن شدة گرسنگي وآن لذت خوردني درهیچ وقت نیافتم -

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumādā I., A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of Khusrau; but references to Akbar are not infrequent. After the account of Khusrau's imprisonment and his mother's death, the king praises Keshū for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:—

بر بست پدر من بود که روز غره ماه اول تفنگ بدست مبارك خود گرفته مي انداختند بعد از آن بمنصبداران و احدیان و برق اندازان و رعد اندازان و توپ اندازان سر میدادند و در هیچ وقت غیر این نبود که در سر هر ماه این غرغا نمي شد و من نیز بدان دستور اول تفنگ درست انداز را خود مي اندازم و دیگر شروع از همه میشود -

Copies of this work are mentioned in Ethé, Bodl. Lib. Catalogue,

No. 222; J. Aumer, p. 93; and Ethé, India Office Lib. Catalogue, No. 309. See also Elliot, History of India, vol. vi., p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muḥammad Sulṭân (d. A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called Jahângîr Nâmah, composed by the emperor himself, was seized from the library of Quṭb-ul-Mulk at Ḥaydarâbad. The note runs thus:—

این کتاب جهانگیر نامه را که حضرت جنت مکانی خود تصنیف
نموده اند در دار الفتح حیدرآباد از کتابخانهٔ قطب الملك گرفته
شد - حرره محمد سلطان -

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of Shâh Jahân's reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are تاریخ سلیم شاهي (Târikh-i-Salîm Shâhî), تاریخ سلیمي (Târîkh-i-Salimî), تاریخ جهانگیر نامهٔ سلیمي (Târîkh-i-Jahângîr Nâmah-i-Salîmî), تزك جهانگیري (Tuzuk-i-Jahângîrî), واقعات جهانگیري (Wâqi'ât-i-Jahângîrî), كار نامهٔ جهانگیري (Kâr Nâmah-i-Jahângîrî), مقالات جهانگیري (Maqâlât-i-Jahângîrî) and also اقبالنامه (Iqbâl Nâmah).

The colophon bearing the date of transcription of the copy runs thus:—

بتاریخ یوم الاربعاء سلخ ذوالحجه سنه ۱۰۲۰ در دار السلطنة
حیدرآباد مصونه عن کل شر و فساد برسم خزانه کتب اعلیحضرت
السلطان العادل الکامل افتخار السلاطین في الزمان واشرف الخواقین
في الدوران السلطان ابن السلطان السلطان الخاقان ابن الخاقان . . . .
. . . . لا زال رایات دولته منصوره منصوره و اعداء حضرته مقهوره
بیدهٔ الفقیر محمد مومن مشهور به عرب شیرازي سمت تحریر یافت -

The last figure of the date has been changed to "9." This would have passed unobserved but for the seal (on the title-page) of Sulṭân Muḥammad Quṭub Shâh, the fifth king of the Quṭub Shâhî dynasty of Golconda, who succeeded Muḥammad Qulî Shâh in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left

blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muḥammad Quṭub Shâh is the seal of 'Abd Ullah Quṭub Shâh, the sixth king of that dynasty.

The MS. is written in minute Nasta'liq, within gold-ruled borders, with an illuminated head-piece and a double-page floral 'Unwân.

Some folios towards the end are misplaced: the right order seems to be foll. 112, 117, 113–116, 118–119. The catch-words of these folios are wanting. Foll. 56–119 are placed in new margins. There are several 'Arḍ-dîdahs on the last page, one of which is dated A.H. 1068.

No. 2263.

اورنگ نامه

AURANG NÂMAH.

A history of the first five years of the reign of Aurangzib, that is to say A.H. 1068–1073=A.D. 1657–1662.

Author: Mîr 'Askarî 'Âqil Khân Râzî میر عسکری عاقل خان رازی.

Beginning:—

ابو المظفر محي الدين محمد اورنگ زيب بهادر عالمگير بادشاه غازي آن قطب فلک سلطنت و جهانداری مرکز دائرهٔ عظمت و بختياری الخ *

The author has already been mentioned in connection with his mystical Masnawî, Muraqqa', under No. 361.

In the subscription the work is called اورنگ نامه. It is variously known as حالات عالمگیری - وقایع عالمگیری - واقعات عالمگیری - ظفر نامهٔ عالمگیری, etc. The work is described in Rieu i, p. 265; comp. ii, p. 699, and iii, pp. 905 and 1083. See also Ethé, Ind. Office Lib. Cat., Nos. 345-346; A.S.B. Cat., No. 159; J. N. Sarkâr, Hist. of Aurangzib, vol. ii, p. 302.

The history is brought down to the illness of Aurangzîb and his recovery in Ṣafar, A.H. 1073=A.D. 1662.

It ends with a short notice of the death and burial of Shâh Jahân, A.H. 1076=A.D. 1665.

The colophon, dated 17 Sha'bân, the twenty-ninth regnal year of Shâh 'Âlam (A.H. 1202=A.D. 1787), runs thus:—

تمام شد کتاب اورنگ نامه بخط عاصي عقیدت سرای منسکهه رای بتاریخ هفتدهم شهر شعبان المعظم سنه ۲۹ شاه عالم بادشاه غازي بوقت شام تحریر یافت *

No. 1754

foll. 110; lines 15–25; size $12\frac{3}{4} \times 8$; $9\frac{1}{4} \times 5\frac{1}{4}$

راحت الارواح

RÂHAT UL-ARWÂH

A compendium of a general history, with a special history of Bengal brought down to A.H. 1207=A.D. 1792.

Author: Muhammad Râhat محمد راحت.

Beginning:—

حمد وافر مر آفریدگاریرا که آفرینندهٔ جان و جهان و بخشندهٔ روزی انسان و حیوان است الخ *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindî histories.

Contents:—

History of the prophets, beginning with Âdam, fol. 2ᵇ.
Muhammad, fol. 14ᵇ.
Early Khalîfahs, fol. 16ᵃ.
History of the Imâms, fol. 18ᵃ.
Persian Kings, fol. 18ᵇ.
History of India, fol. 20ᵃ.
Hindû rulers, fol. 21ᵇ.
Muhammadan rulers of India, fol. 26ᵃ.
Chingîz Khân and his descendants, fol. 36ᵃ.
Wonders and curiosities of the world, followed by an account of rivers, mountains, wells, etc., fol. 40ᵃ.
History of Nâdir Shâh, fol. 43ᵃ.
Ahmad Shâh Abdâlî, fol. 47ᵃ.
History of the Marhattas, fol. 54ᵃ.
History of Bengal, fol. 63ᵇ.

The history is brought down to A.H. 1207=A.D. 1792, the thirty-fifth year of the reign of Shâh 'Âlam, in which the author wrote the work; see foll. 36ᵇ and 110ᵇ.

The fly-leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdû.

Written in a hasty Ta'lîq.

Dated, Mu'azzam Chak, Bhâgalpûr, 26 April, 1840.

Scribe: عصمت الله عرف قاسم علی تخلص نادم.

دستور العمل

No. 622.

foll. 477; size 12 × 7½; 7¼ × 4.

A very beautiful and interesting MS. containing the military accounts of Mahārājah Ranjit Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b–135b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies, and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, khalāṣīs, sweepers, etc., and other miscellaneous expenses, *e.g.*, repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

II. Foll. 136b–203b. Cavalry.

The account of each Risālah is shown under the name of its commanding officer. The pay and allowance of the officers attached to each Risālah are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204b–317b. Artillery.

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Mohammadans.

Foll. 318b–477a. Account of the Infantry resumed.

Hindī equivalents of all the Persian entries are given in red.

Written in clear Nīm-Shikastah, in two columns.

The MS. is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated; early 19th century.

Biography

No. 654.

foll. 227; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{1}{2}$.

آثار الوزرا

AṢÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazîrs from the oldest times down to the reign of Mirzâ Sulṭân Ḥusayn Bâiqarâ, who reigned from A. H. 873–911 = A. D. 1468–1505.

Author: Sayf-ud-Dîn Ḥâjî bin Niẓâm-ul-Faḍlî (Ethé. in his Bodl. Lib. Cat., No. 347, reads 'Aqlî). سیف الدین حاجی بن نظام الفضلی

Beginning:—

شرایف تحمیدات حضرت پادشاهی را که در ایجاد کائنات بشریک و وزیر محتاج نگشت الخ

The author wrote this work for his patron, the great Wazîr Khwâjah Qiwâm-ud-Dîn Niẓâm-ul-Mulk ul-Khawâfî, with praise of whom the work concludes. According to a statement of the author on fol. 225[b], this great statesman accompanied Sulṭân Abû Sa'îd Mîrzâ (A.H. 854–873 = A.D. 1450–1468) in an expedition to 'Irâq and Adarbâ'ijân in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226[a] that in A.H. 875 = A.D. 1469 he was raised to the office of Wazîr by Sulṭân Ḥusayn Bâiqarâ.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmû'ah* the writings of great kings, saints, 'Ulamâ and Wazîrs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazîrs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امام محمد جریر طبری ، - شهنامهٔ فردوسی ، - جامع الحکایات - کتاب فرج بعد شدة ، - جامع التواریخ ، - ترجمهٔ یمینی ، - مقامات خواجه ابو نصر مشکانی که از مصنفات ابو الفضل بیهقی است ، - تاریخ سلجوقی ، - تاریخ جهانگشای جوینی ، - مجمع الانساب ، - قابوس نامه ، ظفر نامه ، - تاریخ آل مظفر ، - تاریخ کرمان ، - تاریخ تسلیم الاسحار ، رسالهٔ سوانح (Ethé, *loc. cit.*, has تواریخ) افکار رشیدی —

Besides the above works, the author also mentions رسالهٔ مولانا عبد الوهاب العذنی (fol. 2[a]), and تاریخ بنی عباس مولفهٔ محمد بن عبدوس (fol. 65[a]).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223[b]) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqâlahs*. *Maqâlah* I. treats

of the distinguished Wazîrs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bâbs*, as follows :—

1. Wazîrs of the ancient kings, i.e., Persian and Greek, باب اول در ذکر وزراء سلاطین ما تقدم, on fol. 7ᵇ.

2. Wazîrs of the first four companions of the Prophet and the Imâms. باب دوم در ذکر وزرای خلفای راشدین و ائمهٔ مهدئین رضوان الله علیهم اجمعین. on fol. 13ᵃ.

3. Wazîrs of the Umayyads باب سیم در ذکر وزرای بني امیه, on fol. 13ᵇ.

4. Wazîrs of the 'Abbâsids, باب چهارم در ذکر وزرای خلفای بني عباس, on fol. 18ᵇ.

5. Wazîrs of the Sâmânids, باب پنجم در ذکر وزرای آل سامان, on fol. 111ᵃ.

6. Wazîrs of the Ġaznawîs, باب ششم در ذکر وزرای غزنویان انار الله برهانهم, on fol. 113ᵇ.

7. Wazîrs of the Bûyids, باب هفتم در ذکر وزرای آل بویه, on fol. 145ᵇ.

8. Wazîrs of the Saljûqîs, باب هشتم در ذکر وزرای ال سلجوق, on fol. 149ᵇ.

9. Wazîrs of the Khwârazm Shâhîs باب (نهم) در ذکر وزرای سلاطین خوارزمشاهي . on fol. 190ᵃ.

10. Wazîrs of Chingiz Khân and his descendants. باب دهم در ذکر وزرای جنکیز خان و اولاد و احفاد او, on fol. 193ᵇ.

11. Wazîrs of the Muzaffarids and the Ġûrids, باب یازدهم در ذکر وزرای آل مظفر و غور, on fol. 214ᵃ.

This heading is added here in a later hand.

12. Wazîrs of Tîmûr and his successors. The heading is wanting, and a space left blank on fol. 217ᵇ seems to have been intended for it.

The second *Maqâlah* (در ذکر آصف زمان و خواجهٔ جهان قوام الحق والدین نظام الملک ابد الله ظلال جلاله علی کافة المسلمین) on fol. 223ᵇ, which, according to the index on fol. 7ᵃ, was to contain a special account of the author's patron Khwâjah Qiwâm-ud-Dîn, in four books (باب اول در اخلاق آنحضرت و ترجیح او بر تمامی وزراء عالم - باب دوم در حالات و کیفیات مهمات آنحضرت قبل از وزارت - باب سیم در حالات زمان وزارت - باب چهارم در عنایات و اصطناعات حضرت پادشاه اسلام بنسبت حال آنحضرت), occupies in the text only eight pages, and there is no subdivision. This *Maqâlah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621: and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabī' I, A.H. 1044.

Scribe: ابن درویش امامقلي شیخ حسن ملحق به سلسلهٔ کبرویه.

The seals on the fly-leaf at the beginning have been effaced.

No. 722.

foll. 258; lines 35; size $16\frac{3}{4} \times 9\frac{1}{4}$; 13×9.

مآثر رحیمی

MA'ÂṢIR-I-RAḤÎMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âṣir-i-Raḥîmî.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقی نہاوندی .

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

... : . درین گشادی بازار سخن از صورت ...... ایمن خواهد ماند
و سخن سنجان نکته شناس که صیرفي جواهر •

The author gives an account of himself and his ancestors at the end; foll. 245ª–257ᵇ. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram بار مانند اسم خود باقي , fol. 245ᵇ, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Tadkirah*, entitled Ma'âṣir-ul-Khiḍrîyah, which was dedicated to, and named after his brother, Âqâ Khiḍr, and to Amîr Abu'l Baqâ's *Tadkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'il, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâẓir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khiḍr, who was also a Wazîr, and Muḥammad Riḍâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwin and Qumm. It so happened that the author's spiritual guide, Amîr Mugîṣ-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣâḥib* to the celebrated 'Abd-ur-Raḥîm Khân-i-Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597, and informed the author of the

munificience and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khiḍr, who had been killed. In Ḏulqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhânpûr in Khândîsh, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Ṣafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz the second son of Jahângîr), who made him the *Dîwân* of Bihâr and Patna.

According to the Târîkh-i, Muḥammadî 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âṣir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237–243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb. Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavî Hidâyat Ḥusayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the Khân-i Khânân and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the Khân-i-Khânân's favour. The first name mentioned is Maulânâ Farîd-ud-Dîn Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Foll. 18^b–20^b, containing an account of the poet شکیبی, belong to the section on poets.

Foll. 22^a blank.

Foll. 22^b–23^b, containing notices of the poets میر محمد شریف ملا شوقی سمرقندي, and عبد الله بیک ترکستانی, belong also to the section

on poets.

Fol. 24ª begins abruptly with the third *Qism* of the Khâtimah on the military officers under the command of the Khân-i-Khânân, beginning with نواب خواجه بیک مرزا صفوي and ending with زین - عابدین العابدین and حیدر, the painters of Akbar's Court.

Fol. 49ª, which opens with extracts from the poems of شکیبي, is a continuation of fol 20ᵇ.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ إسماعيل - نصيراى اصفهاني and مير جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated · apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

• A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Fîrûz Jang (*d.* A.H. 1046 = A.D. 1636), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar, Jahângîr and Shâh Jahân. The same page also contains an *'Ard-didah*, dated 14th Sha'bân, A.H. 1069.

No. 659.

foll. 273 ; lines 19 ; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذكرة الاوليا

TADKIRAT-UL-AULIYÂ.

A very old and exceedingly valuable copy of the *first part* of the famous Tadkirat-ul-Auliyâ of Farîd-ud-Dîn 'Aṭṭâr (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Ṣûfîs belonging mostly to the first three centuries of the Hijrah.

Beginning :—

الحمد لله الجواد بافضل انواع النعماء المذلل باشرف اصناف العطاء المحمود الخ •

The author, who has been mentioned under Nos. 46–52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the Tadkirat-ul-Auliyâ comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Ṣâdiq. fol. 7ᵃ. 2. Uways Qaranî, fol. 10ᵃ. 3. Ḥasan Baṣrî, fol. 15ᵃ. 4. Mâlik Dinâr, fol. 24ᵇ. 5. Muḥammad Wâsi', fol. 28ᵇ. 6. Ḥabîb 'Ajamî, fol. 29ᵇ. 7. Abû Ḥâzim Makki, fol. 32ᵇ. 8. 'Atbah bin Ġulâm, fol. 33ᵃ. 9. Râbi'ah 'Adawiyyah, fol. 34ᵃ. 10. Fuḍayl 'Iyâḍ, fol. 42ᵇ. 11. Ibrâhîm Adham, fol. 47ᵇ. 12. Bashar Ḥâfî, fol. 56ᵇ. 13. Ḏu'nnûn Miṣrî, fol. 60ᵃ. 14. Bâyazîd Bisṭâmî, fol. 68ᵇ. 15. 'Abd Ullah Mubârak, fol. 90ᵃ; 16. Sufyân Ṣawrî, fol 94ᵇ 17. Abû 'Alî Shaqîq, fol. 98ᵇ. 18. Abû Ḥanîfah Kûfî, fol. 101ᵇ. 19. Imâm Shâfi'î, fol. 105ᵇ. 20. Aḥmad Ḥanbal, fol. 108ᵃ. 21. Dâ'ûd Ṭâ'î, fol. 111ᵃ. 22. Ḥâriṣ Muḥâsibî, fol. 113ᵇ. 23. Abû Sulaymân Dârânî, fol. 115ᵇ. 24. Aḥmad Simâl (Ethé, Bodl. No. 1051, reads Muḥammad Simâk), fol. 119ᵇ. 25. Muḥammad bin Aslam Ṭûsî, fol. 120ᵃ. 26. Aḥmad Ḥarb, fol. 121ᵃ. 27. Ḥâtim Aṣam, fol. 123ᵃ. 28. Sahl bin 'Abd Ullah, fol. 126ᵇ. 29. Ma'rûf Karkhî, fol. 135ᵃ. 30. Sarî Saqaṭî, fol. 137ᵇ. 31 Fatḥ Mauṣilî, fol. 142ᵇ. 32. Aḥmad Ḥawârî, fol. 143ᵃ. 33. Aḥmad Khiḍrawayh, fol. 144ᵃ. 34. Abû Turâb Nakhshabî, fol. 137ᵇ. 35. Yaḥyâ Ma'âd, fol. 149ᵇ. 36. Shâh Shujâ' Kirmânî, fol. 157ᵇ. 37. Yûsuf bin-ul-Ḥusayn, fol. 159ᵇ. 38. Abû Ḥafṣ Ḥaddâd, fol. 163ᵃ. 39. Ḥamdûn Qaṣṣâr, fol. 168ᵃ. 40. Manṣûr 'Ammâr, fol. 170ᵃ. 41. Aḥmad bin 'Âṣim Anṭâkî, 172ᵃ. 42. 'Abd Ullah Khubayq[1] (in the heading it is written as حبق but in the body حبق; in the following copy خنبق; in the third copy خبق; Ethé, India Office Copy No 1051, has Ḥaqîq حقيق), fol. 173ᵇ. 43. Junayd Baġdâdî, fol. 174ᵃ. 44. 'Amr bin 'Uṣmân Makkî, fol. 192ᵇ. 45 Abû Sa'îd Kharrâz, fol. 194ᵃ. 46. Abul Ḥuṣayn Nûrî, fol. 197ᵇ. 47. Abû 'Uṣmân Ḥîrî (so in the third copy; this copy and the next have خيرى), fol. 202ᵇ. 48. Abû Muḥammad Ruwaym, fol. 206ᵇ. 49. Ibn 'Aṭâ, fol. 208ᵃ. 50. Abû 'Abd Ullah bin ul-Jallâ (so in the following two copies; but here bin-ul-Jalâl), fol. 212ᵃ. 51. Ibrâhîm bin Dâ'ûd Raqqî, fol. 213ᵃ. 52. Yûsuf Aṣbâṭ, fol. 213ᵇ. 53. Abû Ya'qûb Nahrajûrî (in the following two copies, Abû Ya'qûb Isḥâq Nahrajûrî), fol. 215ᵇ. 54. Samnûn Muḥibb, fol. 216ᵇ. 55. Abû Muḥammad Murta'ish, fol. 218ᵇ. 56. Abû 'Abd Ullah Muḥammad bin Faḍl, fol. 219ᵇ. 57. Abul Ḥusayn Bûshanjî, fol. 220ᵇ. 58. Muḥammad bin 'Alî ut-Tirmiḏî, fol. 221ᵇ. 59. Abû Bakr Warrâq, fol. 226ᵇ. 60. 'Abd

[1] So in Ikhtiyâr-ur-Rafîq, Library copy, fol. 69ᵇ.

Ullah Manâzil, fol. 229ª. 61. 'Alî Sahl Iṣfahânî, fol. 230ᵇ. 62 Khayr-i-Nassâj, fol. 231ª. 63. Abul Khayr Aqṭa', fol. 232ª. 64. Abû Ḥamzah Khurâsânî, fol. 233ª. 65. Aḥmad Masrûq, fol. 233ᵇ. 66. 'Abd Ullah Turûgdî (the text has روغدی, which seems to be a mistake for تروغذی; see Mu'jam-ul-Buldân, where the place تروغذ is mentioned under the letter ت), fol. 234ᵇ. 67. 'Abd Ullah Magribî, fol. 235ᵇ. 68. Abû 'Alî Jurjânî, fol. 236ᵇ. 69. Abû Bakr Kattânî, fol. 237ª. 70. Abû 'Abd Ullah Muḥammad ul-Khafîf, fol. 239ᵇ. 71. Abû Muḥammad Jurayrî (in the following two copies حريرى), fol. 243ᵇ. 72. Ḥusayn Manṣûr Ḥallâj, fol. 245ª. 73. Ibrâhîm Khawwâṣ, fol. 251ª. 74. Mamshâd (or Mimshâd) Dînawarî, fol. 256ᵇ. 75. Abû Bakr Shiblî, fol. 258ª. 76. Abû Naṣr Sarrâj, fol. 271ª. 77. Abul 'Abbâs Qaṣṣâb, fol. 271ᵇ.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Codd. Or Lugd Batav., iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, Berlin Cat., pp. 548–551; Rehatsek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Ḥâj. Khal. ii., p. 258; Mélanges Asiatiques, vol. v., p. 251, and Bibliotheca Sprenger., No. 354–6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat, p. 551 (by 'Abd-ul-Wâḥid Balgrâmî), and in Copenhagen Cat., *loc. cit.* A poetical version by 'Allâf or Ḥâfiẓ-i-'Allâf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210–215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6ª–7ª, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724: سنه اربع و عشرين و سبعمايه (some mischievous hand has changed the last word to ستمايه, and has added "600" A.H. above it).

Scribe: احمد بن محمد بن الرشيد الكازروني.

Foll. 3–32 are mounted on new margins. The bottom of foll 169–272 is slightly water-stained, but the text is not affected. Some notes and '*Arḍ-dîdahs* are found on the title page. Two seals of a certain Luṭf Ullah, dated A.H. 1089 and 1094, are also found.

No. 660.

foll. 360; lines 17; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4.

The same.

Another copy of the *first part* of 'Aṭṭâr's Taḏkirat-ul-Auliyâ, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with 'Ja'far Ṣâdiq and ends with Muḥammad Bâqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumâda I, A.H. 830.

Scribe: بختي شاه بن ملقانشاه السّاغرجي.

No. 673.

foll. 207; lines 15; size 9 × 5¼; 6 × 3½.

سفينة الاوليا

SAFÎNAT-UL AULIYÂ.

A very valuable copy of the famous work, Safînat-ul-Auliyâ, containing biographical notices of holy men and eminent Shaykhs from the beginning of Islâm to the author's time

Author: Muḥammad Dârâ Shikûh Hanafî Qâdirî محمد دارا شکوه حنفی قادری.

Beginning:—

الحمد لله رب العالمين ..... اما بعد اگرچه احوال و معجزات سيد انام الخ •

The author of this work was the eldest son of Shâh Jahân, the ill-starred Dârâ Shikûh, who was put to death by his brother, Aurangzîb, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramaḍân, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, i., p. 356; Stewart's Cat., p. 25; Bibliotheca Sprenger. No. 367; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS, revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in

the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا كتاب سفينة الاوليا جررة محمد دارا شكوه حنفی قادري ١٠٥٠

The above is followed by another note written by the author in two places:—قابله محمد دارا شکوه, i.e., "collated by Dârâ Shikûh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sulṭân ul-Gâzî Aḥmad Shâh Durrânî at Lahore.

قد وهبني هذ الكتاب السلطان الغازي احمد شاه دراني في لاهور سنة ١١٧٦

The transfer must then have taken place immediately after Aḥmad Shâh Durrânî's advance against the Marathas, and their defeat at Pânîpat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 662.

foll 442; lines 17; size 14 × 9; 9½ × 6.

صفوة الصفا

ṢAFWAT-UṢ-ṢAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Ṣafî-ud-Dîn Isḥâq bin Shaykh Amîn-ud-Dîn Jabra'il ul-Mûsawî, the ancestor of the Ṣafawî kings of Persia.

Author: Tawakkul bin Ismâ'il bin Ḥâjî ul-Ardabîlî, commonly called Ibn-i-Bazzâz, توكل بن اسمعيل بن حاجي الاردبيلي المشهور بابن براز.

Beginning:—

ستایش و نیایش مر تجلی را که همه موجودات عالم را بیک امر کن فیکون از ظلمات خفا بمنصهٔ ظهور جلوه گردانیده *

Another title given to the work by the author is مراتب السنيه في المناقب الصفويه (fol. 4b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D 1342. Shaykh Ṣafî-ud-Dîn (who died, according to the present work, fol. 363b, on Monday, 12 Muḥarram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Ṣadr-ud-Dîn Mûsâ (who died, according to the Ḥabîb-uṣ-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4b, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745–758 = A.D. 1344–1356) dismissed his wazîr 'Abd-ul-'Alî, who had shown hostility to Ṣadr-ud-Dîn (fol. 395a).

On fol. 342a the author mentions that, accompanied by Shams-ud-Dîn Ardabîlî, he paid a visit of condolence to Shaykh Ṣafî-ud-Dîn on the death of his eldest son, Khwâjah Muḥyî-ud-Dîn. In

another place, fol. 296ᵃ, he alludes to his being in Marâghah, with the same Shams-ud-Dîn, on Monday, the beginning of Shawwâl, A.H. 726 = A.D. 1325.

The author of the 'Âlam Ârâ-i-'Abbâsi, fol. 7ᵇ (No. 519), says that Darwish Tawakkul bin Ismâ'il, commonly known as Ibn-i-Bazzâz (wrongly written here as نزار), wrote the Ṣafwat-uṣ-Ṣafâ in the time of Shaykh Ṣadr-ud-Dîn Mûsâ: درویش توکل بن اسمعیل مشهور باسم نزار (براز read) در زمان حضرت شیخ صدز الدین موسی کتابی در اوصاف اجداد عالی نژاد آنحضرت که مبین حالات و کرامات مشایخ و مقامات علیهٔ اولیا است تالیف نموده بصفوة الصفا موسوم ساخته •

Ḥâj. Khal., vol. iv., p. 105 (where 'Bazzâr' is a misprint for 'Bazzâz'); Majâlis ul-Mu'minîn (Library copy, fol. 325ᵇ); and Ḥabîb-us-Siyar, vol. iii., Juz. 4., p. 10, last line (where the author is called توکلی بن اسمعیل براز)—all ascribe the Ṣafwat-uṣ-Ṣafâ to Ibn-i-Bazzâz. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work, prepared by Abu'l Fatḥ 'ul-Ḥusaynî, at the desire of Shâh Ṭahmâsp Ṣafawî (A.H. 930–984 = A.D. 1523–1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bâbs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafî-ud-Dîn, in two *Faṣls*, on fol. 6ᵃ.

Bâb I. Genealogy of Shaykh Ṣafî-ud-Dîn, his birth and early life, and his meeting with his Pîr, Shaykh Zâhid, in eleven *Faṣls*, fol. 10ᵇ.

Bâb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95ᵇ.

Bâb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116ᵇ.

Bâb IV. His discourses and sayings, in six *Faṣls*, fol. 153ᵃ.

Bâb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211ᵇ

Bâb VI. His trances and ecstasies (سماع و وجد), fol. 228ᵇ.

Bâb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233ᵃ.

Bâb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328ᵃ.

Bâb IX. His illness and death, in two *Faṣls*, fol 357ᵇ.

Bâb X. Miracles wrought after his death, in three *Faṣls*, fol.

Bâb XI. The celebrity of Shaykh Ṣafî-ud-Ḍîn and his Khalifahs in distant countries, in three *Faṣls*, fol. 404ᵃ.

Bâb XII. (Wrongly written باب اول) Miraculous deeds of his disciples, in two *Faṣls*, fol. 421ᵃ.

The last section ends with a *Khâtimah* خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'lîq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'lîq, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv Shâh-jahân, close to the shrine of Shaykh Nûr-ud Dîn Muḥammad Khâfî:—

تمت الكتاب بعون الله تعالى الفقير الحقير بى بضاعت مير خليل الجامي باتمام رسيدن كتابت (sic) در بلدهٔ مرو شاهجهان در سر مزار شيخ نور الدين محمد خافي سنه ١٠٣٥

Seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Aṣġar Ḥusayn, *alias* Khwurshîd Nawwâb, of Patna, are found at the beginning and end of the copy.

No. 671

foll. 117; lines 15; size 8 × 5¾; 6¾ × 3¾.

كلمات الصادقين

KALIMÂT-UṢ-ṢÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihlî.

Author: Muḥammad Ṣâdiq Hamadânî محمد صادق همدانى.

The MS., defective at the beginning, opens abruptly thus:—

گواهست بر باد گیتي فرو

سیاهی شب روشنائي روز

In the preface the author calls himself محمد صادق همداني Muḥammad Ṣâdiq Hamadânî. He seems to be identical with the author of the Ṭabaqât-i-Shâh Jahânî (Rieu, iii., p. 1009), which in the Târîkh-i-Muḥammadî is ascribed to Maulânâ Ṣâdiq Kashmîrî (Rieu, iii., p. 1096[b]). It seems therefore probable that the author's ancestors originally belonged to Hamadân, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahângîr in the author's Ṭabaqât-i-Shâh Jahânî (Rieu's copy, fol. 304[b]), there is mention of his brother, Mulla Muḥammad Yûsuf Kashmîrî Hamadânî. Again, on fol. 92[a] of the present work, he tells us that his maternal grand-father, Ḥâjî Muḥammad Hamadânî, came to Multân, and finally settled in Dihlî, where he died

on the 19th of Ṣafar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihlî. In the present work, he frequently refers to the celebrated saint and writer, Shaykh 'Abd-ul-Ḥaqq of Dihlî, always designating him as حضرت مخدومي (Master). His spiritual guide appears to have been Khwâjah Muḥammad Bâqî un-Naqshbandî, خواجه محمد الباقى النقشبندى الاويسى, to whom he devotes a long notice, foll. 93ᵃ-112ᵃ, and who, according to the author's statement on fol. 93ᵃ, died on Monday, 25 Jumâdâ II, A.H. 1012 = A.D. 1603.

On fol. 91ᵇ, while eulogising the reigning sovereign, Jahângîr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the Ma'âṣir-i-Jahângîrî

We further learn that the author left another work, entitled سلسلة الصادقين. He refers to it on fol. 93ᵇ.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Ṣâdiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the Ṭabaqât-i-Shâh Jahânî.

In the preface, the author enumerates the following works as those on which he based the present composition فوايد , اخبار الاخيار , سير العارفين , سير الاوليا , الفواد and طبقات ناصرى. Other authorities quoted in course of the narrative are فوايد السالكين , دليل العارفين , تاريخ فيروزى , رشحات , نفحات, etc.

The notices, 125 in number, begin with خواجه قطب الدين بختيار اوشى and end with ميان شيخ البداد.

Contents:—

Muqaddimah.—Pre-eminence of Dihlî, fol. 3ᵃ:

Accounts follow of:—

1. Khwâjah Quṭb-ud-Dîn Bakhtyâr Ûshî, a disciple and *Khalîfah* of Khwâjah Mu'în-ud-Dîn Ḥasan Sijzî. He died on 14th Rabî' I, A.H. 633 = A.D. 1235; fol. 4ᵃ.

2. Khwâjah Tatmâjî, son of Khwâjah Quṭb-ud-Dîn, buried by the side of his father's tomb; fol. 9ᵃ.

3. Sayyid Nûr-ud-Dîn Aḥmad Mubârak Gaznawî, *Khalîfah* of Shaykh Shihâb-ud-Dîn Suhrawardî, and, according to some, a disciple of Shaykh 'Abd-ul-Wâḥid bin Shaykh Shihâb-ud-Dîn Aḥmad Gaznawî. His tomb is to the east of the Ḥauḍ-i-Shamsî; fol. 10ᵃ.

4. Shaykh Ḥamîd ud-Dîn Dihlawî; fol. 10ᵇ.

5. Qâḍî Ḥamîd-ud-Dîn Nâgûrî, *Khalîfah* of Shaykh Shihâb-ud-Dîn Suhrawardî, and, according to some, a disciple of Shaykh

Shams-ud-Dîn Samarqandî. He is the author of طوالع شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwâjah Qutb-ud-Dîn; fol. 10[b].

6. Shaykh Nâsih-ud-Dîn, son of Qâdî Hamîd-ud-Dîn; fol. 14[a].

7 and 8. Qâdî Sa'd and Qâdî 'Imâd, followers of Khwâjah Qutb-ud-Dîn, by whose side they lie buried; fol. 14[a].

9. Shaykh Mu'izz-ud-Dîn Dihlawî, a disciple of Qutb-ud-Dîn, and buried by his side; fol. 14[a].

10. Shaykh Wajîh-ud-Dîn, a contemporary of Qutb-ud-Dîn; fol. 14[b].

11. Shaykh Nizâm-ud Dîn Abu'l Muwayyid, probably buried by the side of his mother Sârah's tomb; fol. 15[a].

12. Shaykh Burhân-ud-Dîn Mahmûd Abu'l Khayr, son of Abu'l Khayr As'ad ul-Balkhî. He received spiritual instruction from Burhân-ud-Dîn Margînânî. His pupil was Maulânâ Kamâl-ud-Dîn. His tomb is to the east of Haud-i-Shamsî, and is known as تختهٔ نور; fol. 15[a].

13. Shaykh Turk Bayâbânî, a disciple of Shaykh Shihâb-ud-Dîn Suhrawardi. He died in the reign of Mu'izz-ud-Dîn Bahrâm Shâh, and his tomb is on the skirts of the fort of Fîrûzâbâd: fol. 16[a].

14. Shaykh Nûr-ud-Dîn Dihlawî, a contemporary of Sultân Nâsir-ud-Dîn, son of Sultân Shams-ud-Dîn Iltamish. He is the author of جامع الحكايات. His tomb cannot be traced; fol. 16[b].

15. Mu'în-ud-Dîn 'Imrânî. He wrote commentaries on مصباح, كنز, and حسامي; was a master of learning in Muhammad Tuglaq's time; Maulânâ Shams-ud-Dîn Yahyâ was his pupil; fol. 17[a].

16. Khwâjah Muhammad Mû'înah-dûz, a disciple of Qâdî Hamîd-ûd-Dîn. His tomb is by the side of Hadrat Khwâjah's; fol. 17[a].

17. Shaykh Badr-ud-Dîn Gaznawî, a *Khalîfah* of Qutb-ud-Dîn Bakhtyâr Ûshî. He died at the age of a hundred, in the reign of Sultân 'Alâ-ud-Dîn, and lies buried by the side of Qutb-ul-Auliyâ; fol. 19[a].

18. Khwâjah Bust: his tomb is to the north of Khwâjah's, on a higher level; fol. 19[a].

19. Bâbâ Hâjî (?) Rûzbah: his tomb is near the old Namâzgâh fol. 19[b].

20. Shaykh Imâm-ud-Dîn Abdâl, the sister's son of Diyâ-ud-Dîn Mard-i-Gayb; he received the robe of *Khilâfat* from Shaykh Badr-ud-Dîn Gaznawî; died, A.H. 770 = A.D. 1368; fol. 20[a].

21. Shaykh Râjî, *Khalîfah* of Badî'-ud-Dîn Shâh Madâr (fol.

20ª) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. Shaykh Shams اوکانی; fol. 21ᵇ.

23. Shaykh Shihâb-ud-Dîn, *Khalifah* of Shaykh Imâm-ud-Dîn Abdâl; fol. 22ª.

24. Shaykh 'Imâd-ud-Dîn Dihlawî, a disciple of Shaykh Imâm-ud-Dîn Abdâl; he received the robe of *Khilâfat* from Shaykh Shihâb-ud-Dîn 'Âshiq; Shaykh Tâj-ud-Dîn Imâm was his favourite disciple: fol. 22ª.

25. Shaykh Nizâm-ul-Haqq wad-Dîn, originally named Muhammad bin Ahmad bin 'Alî; died on Wednesday, 18th Rabî' II, A.H. 725 = A.D. 1324; fol. 22ª.

26. Shaykh Najîb-ud-Dîn Mutâwakkil, brother and *Khalifah* of Farîd Ganj Shakar (died in the time of Mu'izz-ud-Dîn Kayqubâd, grandson of Sultân Giyâş-ud-Dîn Balban); fol. 28ᵇ.

27. Shaykh Şadr-ud-Dîn Darwîsh: Shaykh Şalâh-ud-Dîn was his disciple and *Khalifah*; fol. 30ª.

28. Shaykh Nûr-ud-Dîn Parrân, a disciple of Shaykh Dâniyâl; fol. 31ª.

29. Shaykh Diyâ-ud-Dîn Rûmî, a disciple and *Khalifah* of Shaykh Shihâb-ud-Dîn Suhrawardî; died in the reign of Sultân Qutb-ud-Dîn; fol. 31ᵇ.

30. Sayyidî Maulah, who lived in the time of Sultân Balban; fol. 32ᵇ.

31. Shaykh Abû Bakr Tûsî, who lived in the time of Sultân Jalâl-ud-Dîn; fol. 33ᵇ.

32. Shaykh Farîd-ud-Dîn Nâgûrî, the grandson of Hamîd-ud-Dîn Nâgûrî; collected the discourses of Hamîd-ud-Dîn, which he entitled سرور الصدور; came to Dihlî during the reign of Sultân Muhammad Tuğlaq; left seven sons; fol. 34ª.

33. Shaykh Naşir-ud-Dîn Mahmûd, a *Khalifah* of Shaykh Nizâm-ud-Dîn Auliyâ; died, 18th Ramadân, A.H. 757 = A.D. 1356, during the reign of Fîrûz Shah; fol 34ᵇ.

34. Fakhr-ud-Dîn Marwazî, a disciple of Shaykh Nizâm-ud-Dîn Auliyâ, died in the reign of Sultân Giyâş-ud-Dîn Tuğlaq; fol. 39ª.

35. 'Alâ-ud-Dîn Nilî, a disciple and *Khalifah* of Shaykh Nizâm-ud-Dîn Auliyâ; fol. 40ª.

36. Khwâjah Taqî-ud-Dîn, a disciple, *Khalifah* and sister's son of Nizâm-ud-Dîn Auliyâ; fol. 39ᵇ.

37. Khwâjah Hârûn, surnamed Rafî'-ud-Dîn, eldest brother of Khwâjah Taqî; fol. 41ª.

38. Sayyid Muḥammad Kirmânî of the Sayyid family of Kirmân and Gaznîn; was a disciple and companion of Shaykh Farîd Ganj Shakar; fol. 40b.

39. Qâḍî Muḥyî-ud-Dîn Kâshânî (on the margin), a disciple of Niẓâm-ud-Dîn Auliyâ, during whose life-time he died; fol. 42a.

40. Sayyid Shams-ud-Dîn Khâmûsh, eldest son of Sayyid Muḥammad Kirmânî; died, A.H. 732 = A.D. 1331, during the reign of Sulṭân Muḥammad Tuġlaq; fol. 42b.

41. Sayyid Aḥmad Kirmânî, another son of Sayyid Muḥammad Kirmânî; died on Thursday, 1st of Sha'bân, A.H. 752 = A.D. 1351; fol. 43a.

42. Khwâjah 'Azîz-ud-Dîn, disciple of Niẓâm-ud-Dîn Auliyâ; fol. 43a.

43. Khwâjah Qâḍî, son of Shaykh Ya'qûb; fol. 43b.

44 and 45. Khwâjah Muḥammad and Khwâjah Mûsâ, sons of Fâṭimah, the third daughter of Shaykh-ul-Islâm Farîd-ul-Auliyâ who was married to Badr-ud-Dîn Isḥâq; Mûsâ left the work انوار المجالس; fol. 44a.

46 Khwâjah 'Azîz-ud-Dîn Ṣûfî, the son of Bibî Mastûrah, the wife of Farîd-ul-Auliyâ; was a pupil of Qâḍî Muḥyî-ud-Dîn Kâshânî; an excellent calligrapher; composed تحفة الابرار فى كرامت الاخيار in praise of Niẓâm-ud-Dîn Auliyâ; fol. 44b.

47. Khwâjah Abû Bakr Shiblî, an intimate friend of Sulṭân-ul-Auliyâ; fol. 45a.

48. Jamâl-ud-Dîn Dihlawî, a disciple of Farîd-ul-Auliyâ Ganj Shakar; revised the works of Diyâ-ud-Dîn Baranî; Sulṭân Muḥammad Tuġlaq gave him the title of انوار الملكى; his sons Khwâjah Aḥmad and Khwâjah Niẓâm-ud-Dîn were distinguished; fol. 45a.

49. Maulânâ Faṣîḥ-ud-Dîn, a disciple of Sulṭân ul-Mashâ'ikh; fol. 45b.

50. Maulânâ Shihâb-ud-Dîn Imâm, the Imâm of Niẓâm-ud-Dîn Auliyâ; the poet Khusrau had great regard for him; fol. 45b.

51. Shaykh Rukn-ud-Dîn Dihlawî, son of Shaykh Shihâb-ud-Dîn Imâm; was a leading *Khalîfah* of Niẓâm-ud-Dîn Auliyâ; Mas'ûdbak was one of his disciples; fol. 46a.

52. Shaykh Kabîr Auliyâ, a favourite slave of Sulṭân Muḥammad Tuġlaq; his original name was Malik Qubûl; he died during the reign of Sulṭân Muḥammad; fol. 46a.

53. Khwâjah Muayyid-ud-Dîn Anṣârî, a disciple of Niẓâm ul-Auliyâ; left a son named Nûr-ud-Dîn Muḥammad; fol. 46b.

54. Shaykh Haydar, a friend of the Sulṭân-ul-Mashâ'ikh; fol 40[b]

55. Shaykh Abû Bakr Muṣallâ Bardâr, a disciple and Muṣallâ-keeper of Niẓâm-ul-Auliyâ; fol. 46[b]

56. Khwâjah 'Azîz-ud-Dîn, the son of Abû Bakr; fol. 47[a].

57. Maulânâ Shams-ud-Dîn Yaḥyâ, a favourite *Khalîfah* of Shaykh Niẓâm-ud-Dîn Auliyâ and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣîr-ud-Dîn Maḥmûd; he left a commentary on the مشارق, and wrote several treatises on Ṣûfism, one of which is called شمسه المعارف; died in the reign of Sulṭân Muḥammad Tughlaq; fol. 49[a].

58. Maulânâ Wajîh-ud-Dîn Bâbuli, a disciple and friend of Niẓâm-ud-Dîn Auliyâ; was held in high estimation by the 'Ulamâ of his time; fol. 49[b].

59. Amîr Khusrau Dihlawî, a favourite disciple and *Khalîfah*, of Niẓâm ud-Dîn Auliyâ; died on Wednesday, 9th Ḍu'lqa'd A.H. 725 = A.D. 1324; fol. 50[b].

60. Khwâjah Shams ud-Dîn, the sister's son of Amîr Khusrau, and a most obedient follower of Niẓâm-ud-Dîn Auliyâ; fol. 53[a].

61. Khwâjah Ḍiyâ-ud-Dîn Barani, a favourite of Niẓâm-ud-Dîn Auliyâ; was a constant associate of Amîr Khusrau and Amîr Hasan; he spent his last days in composing books, such as مآثر سادات, تاريخ فيروز شاهي and عنايت نامهٔ الهی , صلوات كبير , ثناء محمدي; he also left حسرت نامه, etc.; fol. 53[b].

62. Maulânâ Ḍiyâ-ud-Dîn Shâmî, a contemporary of Sulṭân-ul-Mashâ'ikh; he left a work entitled نصاب الاحتساب; fol. 54[b].

63. Khwâjah Muayyid-ud-Dîn, a prince, was Governor of كره in the time of Sulṭân 'Alâ-ud-Dîn; he subsequently became a disciple of Niẓâm-ud-Dîn Auliyâ; in his old age, he was seen by the author of the Siyar-ul-Auliyâ; fol. 55[a].

64. Shaykh Niẓâm-ud-Dîn Shîrâzî, an esteemed friend of Niẓâm-ud-Dîn Auliyâ; the author of the Siyar-ul-Auliyâ saw him after the death of Niẓâm-ud-Dîn Auliyâ; fol. 55[b].

65. Shaykh 'Uṣmân Sayyâḥ, a disciple of Shaykh Rukn-ud-Dîn Abu'l Fatḥ, who was the *Khalîfah* of his grandfather Shaykh-ul-Islâm Bahâ ud-Dîn Ḍakariyyâ; he attended the *majlis* of Shaykh Naṣîr-ud-Dîn: fol. 55[b].

66. Shaykh Shihâb-ud-Dîn Ḥaqqûi, a disciple and *Khalîfah* of his father, Fakhr-ud-Dîn Zâhid; fol. 56[a].

67. Shaykh Ṣadr-ud-Dîn Ḥakîm, an esteemed *Khalîfah* and

companion of Shaykh Nasîr-ud-Dîn Mahmûd, as well as a favourite of Shaykh Nizâm-ud-Dîn; fol. 57[a].

68. Shaykh Fakhr-ud-Dîn Sânî, son and successor of Shaykh Shihâb-ud-Dîn Haqqûi; fol. 58[b].

69. Sayyid Yûsuf ul-Husayni, son of Sayyid Jamâl; was a teacher in the Madrasah of Sultân Fîrûz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulânâ Jalâl-ud-Dîn Rûmi, and was a pupil of Maulânâ Qutb-ud-Dîn Râzî, the commentator of شمسیه and مطالع; among his works is the یوسفی, a commentary on the لب الالباب; he also wrote a commentary on منار, entitled توجیه الافکار; fol. 59[a].

70. Qâdî 'Abd-ul-Muqtadir Sharîhî, son of Qâdî Rukn-ud-Dîn; was a *Khalîfah* of Shaykh Nasîr-ud-Dîn Mahmûd; his pupil was Qâdî Shihâb-ud-Dîn; he died, 26th Muharram, A.H. 791 = A.D. 1388; fol. 59[b].

71. Shaykh Zayn-ud-Dîn, a disciple, *Khalîfah* and sister's son of Shaykh Nasîr-ud-Dîn Mahmûd; fol. 60[a].

72. Mas'ûdbak, disciple of Shaykh Rukn-ud-Dîn bin Shaykh Shihâb-ud-Dîn Imâm; he was a relative of Sultân Fîrûz, and his original name was Shîrkhân; he wrote تمهیدات (introduction) on the model of تمهیدات عین القضاة همدانی; left a Dîwân and a work, entitled مراة العارفین; fol. 60[a].

73. Shaykh Badr-ud-Dîn Samarqandî, a disciple and *Khalîfah* of Shaykh Sayf-ud-Dîn Bâkharzî; he died in the time of Sultân-ul-Mashâ'ikh; fol. 61[a].

74. Shaykh Rukn-ud-Dîn Firdausî, the *Pir* of Shaykh Najîb-ud-Dîn Firdausî, and disciple of Badr-ud-Dîn Samarqandî; fol. 61[b].

75. Shaykh Najîb-ud-Dîn Firdausî, disciple of the aforesaid Shaykh Rukn-ud-Dîn; one of his disciples was Sharaf Yahyâ; fol. 62[a].

76. Shaykh Hasan Tâhir, a disciple and *Khalîfah* of Râjî Hâmid Shah, who was a disciple of Shaykh Husâm-ud-Dîn Mânikpûrî; he was born in Bihâr, whence his father had come from Multân; went to Dihlî from Jaunpûr during the time of Sultân Sikandar Lodî, and died, 24th Rabî' I, A.H. 909 = A.D. 1503; he left a work entitled مفتاح الفیض; fol. 62[b].

77. Maulânâ Samâ-ud-Dîn, son of Fakhr-ud-Dîn, was born in Multân, A.H 808 = A.D. 1405; received the robe of *Khilâfat* from Shaykh Kabîr-ud-Dîn Ismâ'îl, the grandson of Makhdûm Jahâniyân; lost his eye-sight in his old age; wrote a commentary on the لمعات, and also composed the work, مفتاح الاسرار; Shaykh Jamâlî, a

scholar and po t, was his disciple; he died, 17th Jumâdâ II, A.H. 907 = A.D. 1501; fol. 64[a].

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; married his daughter to Sultân Bahlûl Lodî; Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65[a].

79. Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahîr-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65[b].

80. Shâh Abul Gayş Bukhârî, son of Shaykh Hâjî 'Abd-ul-Wahhâb; he died in the reign of Sultân Bahlûl Lodî; fol. 67[b].

81. Shâh Jalâl Shîrâzî, a disciple of Shaykh Muhammad Nûr Bakhsh; came to Dihlî during the reign of Sultân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68[b].

82. Shaykh Sulaymân Mandûî, son of عفان 'Affân; was born in Dihlî; he traced his descent from Ibrâhîm Adham; his sons were Shaykh Dâ'ûd, Shaykh Mahmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H 936 = A.D. 1529; he went to Mandû at the time of Timur's invasion of Dihlî; he died after a long life of one hundred and fifty, or more, years; fol. 69[b].

83. Shaykh Muhammad Mashâ'ikh, son of Hâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Sadr-ud-Dîn, and younger brother of Shâh Abul Gayş; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شیخ هادی برد; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muhammad Shahîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muhammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71[b].

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salîm Sikrî; died at the age of thirty-seven, A.H 958 = A.D. 1551, during the reign of Salîm Khân, son of Shîr Khân; fol. 71[b].

85. Shâh Mudaşşir, the fourth son of Hâji 'Abd-ul Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Gaffâr, who was succeeded by his son Sayyid Ahmad, who was succeeded by Shaykh Salîm. Shaykh Mudaşşir left another son called Shaykh Nizâm, who died before 'Abd-ul-Gaffâr, leaving three sons; fol. 72[b].

86. Shaykh Rukn-ud-Din, son of 'Abd-Ullah Qurayshi; fol. 73ᵃ.

87. Shaykh Abu'l Fatḥ Qurayshi, son of Shaykh Rukn-ud-Din; fol. 73ᵃ.

88. Shaykh Addhan Dihlawi, a disciple of Maulânâ Samâ-ud-Din; was the maternal grandfather of 'Abd-ul-Ḥaqq Dihlawi; he died, A.H. 934 = A.D 1527; fol. 73ᵃ.

89. Shaykh Yûsuf Qattâl, a disciple of Qâḍi Jalâl-ud-Din Lâhaûri; died, A.H. 933 = A.D. 1526, in the reign of Ẓahir-ud-Din Bâbur; fol. 73ᵇ.

90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yûsuf Qattâl; died A.H. 980 = A.D. 1572; fol. 74ᵃ.

91. Shaykh Jamâli; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rûm, Bagdâd, and visited Niẓâm-ud-Din Maḥmûd at Shîrâz and Maulâna 'Abd-ur-Raḥmân Jâmi at Hari; was an eminent poet of India. and received due recognition at the hands of Bâbur and Humayûn; died A.H. 942 = A.D. 1535; fol. 74ᵃ.

92. Sayyid Ḥusayn Pâi Minâri; came from Mashhad to Dihli during the reign of Sikandar (Lodi); fol. 75ᵃ.

93. Shaykh Tâj-ud-Din Muḥammad Dihlawi, son of Shaykh Abd-uṣ-Ṣamad, and a descendant of Farid-ul-Auliyâ Ganj Shakar; died towards the end of the eighth century A H ; fol. 75ᵃ.

94. Shaykh 'Alâ-ud-Din Ajûdhani, a disciple of his grandfather, Shaykh Tâj-ud-Din bin Shaykh 'Abd-uṣ-Ṣamad bin Shaykh Munawwar; his father's name was Nûr-ud-Din; was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' II, A H. 948 = A.D 1541, during the reign of Shir Khân Afgân; in his time he was called Farid-i-Ṣâni; fol. 75ᵇ.

95. Imâm Shir Khân,[1] originally named Farid, the son of Ḥasan, a servant of a noble of the Lodi Kings; came to Bihâr during the reign of Sulṭân Ibrâhim Lodi; assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76ᵃ.

96. Shaykh Ḥasan Khayâli, eldest son and disciple of Shaykh Ḥasan Ṭâhir; died A.H. 944 = A D. 1537; composed poems and also left some discourses مکتوبات; fol. 76ᵇ.

97 and 98. Sayyid Shams-ud-Din and Sayyid Abû Ṭâlib, two friends, who led an honourable life from the time of Sulṭân Ibrâhim bin Sulṭân Sikandar Shâh to that of Islâm Khân bin Shir Khân;

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[1] Note: Shir Khân hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

Islâm Khân accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abû Ṭâlib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78ᵇ.

99. Shaykh Amân Pânipatî, a great Ṣufî scholar: Shaykh Muḥammad 'Âshiq Sanbalî was his *Khalifah*; fol 79ᵃ.

100. Sayyid Ibrâhîm Îrajî, son of Mîr Mu'în and disciple of Shaykh Bahâ-ud-Dîn Qâdirî Shaṭṭârî; died, A.H. 953 = A.D. 1546; fol. 79ᵇ.

101. Nûr Sayyid 'Abd-ul-Awwal, son of 'Alâ; according to Akhbâr-ul-Akhyâr, certain of his ancestors, who belonged to Zayd-pûr, in Jaunpûr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Aḥmadâbâd, and finally settled in Dihlî; his works are فيض البارى, a commentary on Ṣaḥîḥ Bukhârî; سير النبي ; رسالهٔ تحقيق نفس ; رسالهٔ فرايض منظوم ; a gloss on the فتوحات ابن عربى ; an exhaustive gloss on مطول معانى ; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80ᵃ.

102. Shaykh 'Abd-ul-'Azîz, youngest son of Shaykh Ḥasan Ṭâhir Jaunpûrî, and brother of Shâh Khayâlî; was a *Khalifah* of Miyân Qâḍî Khân Yûsuf Nâṣiḥi Ẓafarâbâdî; was born at Jaunpûr, A.H. 896 = A.D. 1490: died, 6th Jamâdâ II, A.H 975 = A.D. 1567; the date of his death is expressed by the chronogram, ذرهٔ ناچيز, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyân Shaykh Quṭb-ul-'Âlam was well known: among his compositions are عينيه and عزيزيه; fol. 82ᵃ.

103. Shaykh Isḥâq Multânî; died, A.H. 989 = A.D. 1581; fol. 85ᵃ.

103. Shaykh Ḥasan بزدله; lived in the time of Salîm Khân, son of Shîr Khân; died, A.H. 967 = A.D. 1559; fol. 85ᵃ.

104. Maulânâ Muḥammad Majd; Sulṭân Muẓaffar Gujarâtî became his disciple, and held him in high estimation; brought to Dihlî by Humâyun, after the conquest of Gujarât; died in the reign of Shîr Khân Sûr; fol. 86ᵃ.

105. Shaykh Ḍakariyâ, surnamed Bahâ-ud-Dîn, a descendant of Ganj Shakar; died, A.H. 970 = A.H. 1562; fol. 86ᵃ.

106. Shaykh Tâj-ud-Dîn Dihlawî, son of Shaykh Bahâ-ud-Dîn Ḍakariyâ; wrote a commentary on نزهة الارواح; fol. 86ᵇ.

107. Shaykh Yûsuf Dihlawî, a disciple of Shâh 'Abd-ur-Razzâq

Jhanjhânah, whose discourses he collected; died in the reign of Akbar; fol. 86ᵇ.

108. Shaykh Jâmî Dihlawî, eldest son of Shâh Muhammad Khayâlî, and disciple of 'Abd-ur-Razzâq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamâl; fol 86ᵇ.

109. Shaykh Husayn, Naqshî, died, 14th Jumâda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh 'Alî Ahmad, was well educated, and died in an assembly in the presence of Jahângir; fol. 87ᵃ.

110. Shaykh Sayf-ud-Dîn, father of the celebrated saint, Shaykh 'Abd-ul-Haqq Dihlawî; was born, A.H. 920 = A.H. 1514; and died, A.H. 990 = A.D. 1582; his son, Shaykh 'Abd-ul-Haqq, left about one hundred works; fol. 87ᵇ.

111. Shaykh Rizq Ullah Dihlawî, brother of Shaykh Sayf-ud-Dîn, and uncle of 'Abd-ul-Haqq; died, A.H. 979 = A.D. 1571: wrote an account of Sultân Sikandar Lodî, and of the dynasty down to his own time; fol. 92ᵃ.

112. Maulânâ Ismâ'îl 'Arab, a disciple of Khwâjah 'Abd-ush-Shahîd; was an eminent scholar, most of the students of the Madrasah of Dihlî being his pupils; fol. 93ᵃ.

113. Shaykh Bahlûl Dihlawî; spent most of his time in reading the Qurân, and delivering lectures on Tafsîr, Hadîs, Fiqh, etc.; fol. 93ᵇ.

114. Shaykh Hâjî Muhammad; belonged to the Qâdirî order; died, 1st Ramadân, A.H. 1007 = A.D. 1598; fol. 94ᵃ.

115. Shaykh 'Abd-ul-Ganî Bayâbânî; was a *Khalifah* of Shaykh 'Abd-ul-'Azîz; died, 9th Jumâdâ II, A.H. 1017 = A.D. 1608; fol 94ᵇ.

116. Shaykh 'Abd ul-Wâhid Ajûdhanî; died, A.H. 1019 = A.D. 1610; fol. 95ᵇ.

117. Shaykh Walî Muhammad Dihlawî, a disciple of Shaykh 'Abd-ul-'Azîz; fol. 95ᵇ.

118. Sayyid Muhammad Muhtasib Dihlawî, a contemporary of the author; fol 96ᵃ.

119 Maulânâ Hâjî Muhammad Hamadânî, the maternal grandfather of the author; came to Multân from Hamadân with Nûr Sayyid 'Alî, and settled in Dihlî; died, Thursday, 19th Safar, A.H. 1006 = A.D. 1597; fol. 96ᵃ.

120. Khwâjah Muhammad-ul-Bâqî un-Naqshbandî ul-Uwaysî, the author's spiritual guide; died Monday, 25th Rabî II, A.H. 1012 = A.D. 1603; wrote a commentary on some *sûrahs* of the Qurân, and also left a Masnawî; fol. 97ᵃ.

121. Miyân Shaykh Tâj; belonged to Sanbhal; was a disciple of the author's *Pir*; fol. 110a.

122. Khwâjah Ḥusâm-ud-Dîn Aḥmad, a *Khalifah* and companion of the author's *Pir*; was very kindly disposed towards the author; fol. 110b.

123. Shaykh Aḥmad Sirhindî Fârûqî, another *Khalifah* and companion of the author's *Pir*; fol. 112b.

124. Shaykh Ilahdâd, another *Khalifah* of the author's *Pir*; fol. 116b

The work ends with a poem that the author wrote in praise of his *Pir*, Khwâjah Muḥammad Bâqî.

Written in ordinary Nasta'lîq, at the request of Sayyid Gulâm 'Alî, son of Sayyid Sa'd-ud-Din bin Sayyid-Muḥammad-Ṣâdiq bin Sayyid Muḥammad Ṣâdiq Ma'nawî, son of Sayyid 'Abd-ul-Wâḥid of Shâhâbâd, Shâh Jahânâbâd.

Not-dated; apparently 18th century.

No 676.

foll. 647 ; lines 17 ; size 11 × 6½ ; 8¼ × 4.

مراة الاسرار

MIR'ÂT-UL-AṢRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Raḥmân Chishtî bin 'Abd-ur-Rasûl bin Qâsim bin Shâh Budh 'Abbâsî-ul-'Alawî, عبد الرحمن چشتي بن عبد الرسول بن قاسم بن شاه بده عباسي العلوى .

Beginning:—

الحمد لله رب المشرق و المغرب فاينما تولوا فثم وجه الله الخ

The author, who belonged to the Chishtî order, gives a detailed account of his family, fol. 583ª. It would appear that one of his ancestors, Shaykh Dâ'ûd, emigrated from Balkh to India, and settled in Radawlî (Thornton's Rudauli), Oude, during the time of Sulṭân 'Alâ-ud-Dîn Khiljî of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dâ'ûd's grandson, Shaykh Aḥmad 'Abd-ul-Ḥaqq, who was a *Khalîfah* of Shaykh Jâlal Pânipatî, and died, 15 Jumâdâ, A.H. 837 = A.D. 1433 (see fol. 596ª), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawlî. On the death of the author's brother, Shaykh Ḥamîd bin Shaykh Quṭb-ud-Dîn, great-grandson of Shâh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Ḥamîd's *Khalîfah*, succeeded to the authority (fol. 599ª).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Ṣûfîs, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Tadkirat-ul-Awliyâ of Farîd-ud-Dîn 'Aṭṭâr, and in it, in the account of Bâyazîd Busṭâmî, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwâl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shâh Madâr (see No. 677 of this catalogue), a history of Sâlâr Mas'ûd, entitled Mir'ât-i-Mas'ûdî (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gîtâ, entitled Mir'ât-ul-Ḥaqâ'iq (see Rieu, iii., p. 1034ᵇ).

According to the author's statement in the preface, fol. 9ᵇ, the work was to consist of a *Muqaddimah*, twenty-nine *Ṭabaqât* and a *Khâtimah*; but in the conclusion, fol. 646ᵇ, he gives us to understand that, after writing the twenty-third *Ṭabaqah* down to the account of Shaykh Aḥmad 'Abd-ul-Ḥaqq, he found himself unable to go on with the work دست يارى نميداد كه ديگر طبقات و خاتمه تواند نوشت .

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwâjah Mu'în-ud-Dîn Chishtî, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Ṭabaqah*, closing it with the account of Shaykh Ḥusâm-ud-Dîn Mânikpûrî, who died, according to the concluding line, on 15 Ramaḍân, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9[b]) :—

جواهر التفسير و تفسير حسيني و شرح مشكاة و روضة الاحباب و كشف المحجوب و انيس الارواح و دليل العارفين و فوايد السالكين و راحت القلوب و انضل الفواد و فوايد الفواد و سير الاوليا و بحر المعاني و معدن المعاني و شرح آداب المريدين و صفات العارفين و تكمله (written here تكلمه) غوث الصمداني و فتوحات مكي و فصوص الحكم و ترجمة العوارف و كلمات الصديقين و مناقب الاوليا و مناقب الاصفيا و لطايف اشرفي و تذكرة الاوليا و جامع علوم و خزانهٔ جلالي و مرآة العارفين و تاريخ يافعي كه آنرا روضة الجنان گويند و روضة الرياحين و كتاب عروة الوثقى و چهل مجلس شيخ علاء الدوله و فصل الخطاب و شواهد النبوة و نفحات و رشحات و روضة الصفا و حبيب السير و روضة الشهدا و سير العارفين و اخبار الاخيار و لطايف صوفيه و تاريخ فيروز شاهي تصنيف ضياء برني و تاريخ مرآت سكندري و تاريخ نظامي و منتخب التواريخ و ملفوظ شيخ احمد كهتو و ملفوظ شيخ احمد الحق •

In each of the twenty-three *Ṭavaqât* into which the biographical notices are arranged, the *Quṭb*, or recognized head of the Chishtîs, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents :—

Preface: treating of Ṣûfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah: treating of the خرقه خلافت, or robe of spiritual succession, the four Pîrs, viz., Ḥasan, Ḥusayn, Khwâjah Kamîl Ziyâd, and Khwâjah Ḥasan Baṣrî, and the fourteen following *Khânwâdahs*, with a description of their essential features, fol. 17[b] :—

1. The Zaydîs, so called from Khwâjah 'Abd-ul-Wâhid bin ayd, a disciple and *Khalîfah* of Khwâjah Hasan Basrî.

2. The 'Iyâdîs, called after Fudayl bin 'Iyâd, *Khalîfah* of Khwâjah 'Abd-ul Wâhid.

3. The Adhamîs, after Ibrâhîm bin Adham, who received the robe of *Khilâfat* from Khidr (prophet), Fudayl 'Iyâd and Muhammad Bâqir.

4. The Hubayrîs, after Hubayrah Basrî, disciple and *Khalîfah* of Khwâjah Hudayfah of Mar'ash, who was a pupil of Ibrâhîm bin 'dham.

5. The Chishtîs, after Abû Ishâq Shâmî, who received the name of shtî from his spiritual guide, 'Ulû (Mamshâd) Dînawarî, pupil an *halîfah* of Hudayfah Mar'ashî. Abû Ishâq was sent to Chisht, wl Abû Ahmad Chishtî became his disciple. In his last days Abû Ishâq made over the robe of *Khilâfat* to Khwâjah Abû Ahmad Abdâl, who was succeeded by Khwâjah Muhammad Chishtî, from whom Khwâjah Abû Yûsuf Chishtî received the robe, and was succeeded by Khwâjah Maudûd Chishtî. Likewise there were five Chishtî *Khalîfahs* in India, viz. Khwâjah Mu'in-ud-Dîn Chishtî, Khwâjah Qutb-ud-Dîn Chishtî, Khwâjah Farîd-ud-Dîn Chishtî, Khwâjah Nizâm-ud-Dîn Chishtî and Khwâjah Nasîr-ud-Dîn Chishtî.

6. The 'Ajamîs, after Habîb 'Ajamî, pupil and *Khalîfah* of Hasan Basrî.

7. The Tayfûrîs, after Bâyazîd Bistâmî, called Tayfûr, who, according to the Latâ'if-i-Ashrafî, was a pupil of Habîb 'Ajamî.

8. The Karkhîs, after Ma'rûf Karkhî, originally a Christian, but converted to Islâm by Imâm 'Alî Ridâ, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqah* from Dâ'ûd Tâ'î, pupil of Habîb 'Ajamî.

9. The Saqatîs, after Sarî Saqatî, pupil and *Khalîfah* of Ma'rûf Karkhî.

10. The Junaydîs, after Junayd Bagdâdî, pupil and *Khalîfah* of Sarî Saqatî.

11. The Kâzarûnîs, after Abû Ishâq Kâzarûnî, pupil and *Khalîfah* of Abû 'Abd Ullah Khafîf, who was a *Khalîfah* of Junayd Bagdâdî's pupil, Muhammad Ruwaym.

12. The Tûsîs, after 'Alâ-ud-Dîn Tûsî, the pupil and spiritual successor of Shaykh Wajîh-ud-Dîn (here وجه الدين) Abû Hafs (a follower both of the doctrines of 'Ulû Mamshâd Dînawarî and of Muhammad Ruwaym, through his two teachers Shaykh Muhammad 'Ammûyah and Akhî Faraj Zanjânî, respectively).

13. The Suhrawardîs, after Diyâ-ud-Dîn Abû Najîb Suhrawardî,

pupil and spiritual successor of Shaykh Wajih-ud-Dîn Abû Hafs, who was lineal successor in the fourth degree of Junayd Bagdâdî. Abû Najib received the *Khirqah* from Ahmad Gizâlî, lineal successor in the fifth degree of Junayd.

14. The Firdawsîs, after Najm-ud-Dîn Kubrâ Firdawsî, who received the *Khirqah* from Abû Najib Suhrawardi, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانوادہ فرع), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22ᵇ:—

1. The Qâdirîs or the Gauṣîs, called after 'Abd-ul-Qâdir Jîlânî, pupil and spiritual successor of Abû Sa'îd Makhzûmî, who was lineal successor in the fourth degree of Junayd Bagdâdî.

2. The Yasawîs, after Ahmad Yasawî, pupil and *Khalifah* of Yûsuf Hamadânî, lineal successor in the sixth degree of Junayd Bagdâdî.

3. The Naqshbandîs, after Khwâjah Bahâ-ud-Dîn Naqshband, pupil and successor of Amîr Sayyid 'Alî Kalâl, who received the *Khilâfat* from Abul Qâsim Gurgânî in the seventh degree. Abul Qâsim was third lineal successor of Junayd Bagdâdî.

4. The Nûrîs, after Abul Hasan Nûrî, who received the robe of *Khilâfat* from Sarî Saqaṭî.

5. The Khidrawîs, after Ahmad bin Khidrawayh, pupil and *Khalifah* of Hâtim Aṣamm, fifth lineal successor of Husayn bin 'Alî.

6. The Shaṭṭâris, called شطاریه عشقیه, after Shaykh 'Abd Ullah Shaṭṭâr, the pupil and successor of Muhammad 'Ârif, seventh lineal successor of Bâyazîd Bisṭâmî. 'Abd Ullah Shaṭṭâr was the first Shaykh of this order to visit India.

7. The Husaynî Bukhârîs, حسینیه بخاریه, who trace their line from Sayyid Jalâl Bukhârî back to Imâm Husayn and 'Alî bin Abû Ṭâlib.

8. The Zâhidîs, after Badr-ud-Dîn Zâhid, disciple and *Khalifah* of Fakhr-ud-Dîn Zâhid, successor in the eighth degree of Junayd.

9. The Anṣârîs, after 'Abd Ullah Anṣârî, successor of Junayd Bagdâdî in the fourth or fifth degree.

10. The Ṣafawîs after Ṣafî-ud-Dîn Isḥâq Ardabili, pupil, successor and son-in-law of Zâhid Ibrâhîm Gilânî, fifth lineal successor of Abû Najib-ud-Dîn Suhrawardî.

11. The 'Aydarûsîs, after Mîr Sayyid 'Abd Ullah 'Aydarûsî, pupil and successor of Shaykh Abû Bakr, whose line is traced from Abû Madyan back to Junayd Bagdâdî.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shâh Ḥaydar Qalandar, Shâh Ḥusayn Balkhî and his pupils, Shams-ud-Dîn Tabrîzî, Mawlânâ Rûm (i.e. Jalâl-ud-Dîn Rûmî) and his friends and attendants Fakhr-ud-Dîn 'Irâqî, Khwâjah Isḥâq Magribî, and Ḥâfiz Shîrâzî, belonged to this order. The order, also known as Chishtîyah i-Qalandarîyah, چشتیه قلندریه, was spread in India by Shâh Khiḍr Rûmî, who came to this country during the reign of Sultân Shams-ud-Dîn Îltamish (A.H. 607–633 = A.D. 1210–1235), and became a disciple of Khwâjah Quṭb-ud-Dîn Bakhtyâr Ûshî.

The twenty-three *Tabaqât* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case :—

I.

Muḥammad, Abû Bakr, 'Umar, and 'Uṣmân, fol. 47ᵃ.

II.

'Alî and the twelve Imâms, fol. 70ᵇ.

III.

Ḥasan Baṣrî and his contemporaries, fol. 95ᵃ. (Ḥasan's full name was Abû 'Alî ul-Ḥusaynî bin Ḥasan ul-Baṣrî. According to some, his *Kunyah* was Abû Muḥammad, and according to others Abû Sa'îd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamîl bin Ziyâd, fol. 97ᵃ; Abû Yaḥyâ Mâlik Dînâr, fol. 98ᵃ; Muḥammad Wâsi', fol. 99ᵇ; Abû Ḥâzim Makkî, fol 100ᵃ; Khwâjah Yûsuf Isbâṭ and Râbi'ah 'Adawîyah, fol. 100ᵇ.

IV.

Khwâjah 'Abd-ul-Wâḥid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792; according to Safînah, 27 Ṣafar, A.H. 176), fol. 104ᵇ; Ḥabîb 'Ajamî, fol. 104ᵇ; 'Atbah bin Gulâm, fol. 105ᵇ; 'Abd Ullah Ḥusayn, fol. 106ᵃ; Khwâjah Fatḥ bin 'Alî ul-Mauṣalî, fol. 106ᵇ.

V

Khwâjah Fuḍayl bin 'Iyâḍ, with his *Kunyah* Abû 'Alî (originally of Kûfah, but according to others of Merv, in Khurâsân or of Samarqand, who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802), on fol. 107ᵃ; Sufyân Ṣaurî, fol. 109ᵇ; Abû Ḥanîfah Nu'mân bin Ṣâbit ul-Kûfî, fol. 110ᵇ; Imâm Shâfi'î, fol. 112ᵇ; Aḥmad Ḥanbal

fol. 114ᵃ; Abû Sulaymân Khwâjah Dâ'ûd bin Naṣr Ṭâ'î, fol. 115ᵃ; Bashar Hâfî, fol. 116ᵃ; 'Abd Ullah bin Mubârak, fol. 117ᵃ; Dâ'ûd Balkhî, fol. 118ᵃ; Manṣûr 'Ammâr, fol. 118ᵇ; Aḥmad bin 'Âṣim Antâkî, fol. 119ᵇ.

VI.

Khwâjah Ibrâhîm Adham, with his *Kunyah* Abû Isḥâq, fol. 122ᵃ. (He was the son of Sulaymân bin Manṣûr Balkhî, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baġdâd, by the side of Imâm Aḥmad Ḥanbal; but according to others in Syria, near the tomb of the prophet Lûṭ, i.e., Lot. According to Nafaḥât, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwâl, A.H. 187 = A.D 802.) Ma'rûf Karkhî, fol. 122ᵃ; Ḍu'n Nûn Miṣrî, fol. 123ᵃ; Abû 'Alî Shaqîq, fol. 124ᵃ; Aḥmad bin Khiḍrawayh, fol. 125ᵃ; Ibrâhîm, fol. 125ᵇ; Abû 'Abd Ullah Muḥammad bin Faḍl, fol. 126ᵃ; Muḥammad bin 'Alî Ḥakîm ut-Tirmiḍî, fol. 126ᵇ; Abû Bakr Warrâq, fol. 127ᵇ; Abû 'Alî Jurjânî, fol. 128ᵃ.

VII.

Khwâjah Ḥuḍayfah Mar'ashî, fol. 128ᵇ. (He died on 14 Shawwâl; according to Safînat-ul-Awliyâ, 18 Shawwal. The year of his death cannot be traced.) Bâyazîd Bisṭâmî, fol. 129ᵃ; Ḥâtim bin Aṣamm, fol. 132ᵇ; Abû Sulaymân Darânî, fol. 133ᵃ; Ibrâhîm Ḍiyâ-ul-Baġdâdî and Muḥammad-Samâk, fol. 133ᵇ; Muḥammad bin Aslam Ṭûsî, and Abû Turâb, fol. 134ᵃ; Aḥmad Ḥawârî, fol. 134ᵇ; Yûsuf bin Yâsîn, fol. 135ᵃ; 'Abd Ullah Muḥammad bin Ismâ'îl ul-Maġribî, fol. 136ᵃ.

VIII.

Khwâjah Hubayrah Baṣrî (died on 18 Shawwâl; but the year cannot be traced), fol. 136ᵇ; Khwâjah Sarî bin Muġlis us-Saqaṭî, fol. 137ᵃ; Yaḥyâ bin Ma'âḍ Râzî, fol. 138ᵃ; Abû Ḥafṣ Ḥaddâd, fol. 139ᵃ; Aḥmad Ḥarb, fol. 140ᵃ; Abû Ḥamzah Baġdâdî, fol. 142ᵃ; Khayr-i-Nassâj, fol. 142ᵇ; Samnûn Muḥibb, fol. 143ᵇ; Abû Ḥamzah Khurâsânî, fol. 144ᵃ; Shâh bin Shujâ' Kirmânî, fol. 145ᵃ.

IX.

Khwâjah 'Ulû Dînawarî (died 14 Muḥarram, year not given), fol. 164ᵃ; Junayd Baġdâdî, fol. 147ᵃ; Mamshâd Dînawârî, fol. 150ᵃ; Abû Sa'îd Kharrâz, fol. 150ᵇ; Abû 'Uṣmân Ḥîrî, fol. 152ᵇ; Abu'l

'Abbâs Aḥmad bin Muḥammad Masrûq, fol. 153ᵃ; Abû Muḥammad Ruwaym, fol. 153ᵇ; Abu'l Ḥasan Nûrî, fol. 154ᵇ; Ḥamdûm Qaṣṣâr, fol. 157ᵃ; 'Umar (in some works, 'Amr) bin 'Uṣmân ul-Makkî, fol. 158ᵃ.

X.

Abû Isḥâq Chishtî (died on 14 Rabî' II—year not given—in Akkah, Syria), fol. 159ᵃ; Abû Bakr Shiblî, fol. 160ᵇ; Ḥusayn bin Manṣûr Ḥallâj, fol. 162ᵇ; Fârs bin 'Îsâ Bagdâdî, fol. 166ᵃ; Abu'l 'Abbâs ibn 'Aṭâ, fol. 167ᵃ; Abû Muḥammad Jurayrî, fol. 168ᵃ, Abû Bakr bin Ṭâ'ir ul-Abharî, fol. 168ᵇ; Abû Bakr Kattânî, fol. 169ᵃ; 'Abd Ullah bin Muḥammad Manâzil, fol. 170ᵃ; Abû 'Alî Rûdbârî, fol. 170ᵇ.

XI.

Khwâjah Abû Aḥmad Chishtî (born 3 Jumâda II, A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroh* from Harât), fol. 171ᵇ; Abû Ya'qûb Nahrajûrî, fol. 173ᵃ; 'Abd Ullah bin Muḥammad Murta'ish, fol. 173ᵇ; 'Abd Ullah bin Khafîf, fol. 174; Abu'l Khayr Ḥammâd Aqṭa', fol. 176ᵇ; Abû 'Uṣmân Magribî, fol. 179ᵃ; Abu'l Qâsim Râzî, fol. 179ᵇ; Abu'l 'Abbâs Sayyârî, fol. 180ᵃ; Abu'l Qâsim Ḥakîm Samarqandî, fol. 181ᵃ; Abu'l Qâṣim Naṣrâbâdî, fol. 181ᵇ.

XII.

Abû Muḥammad Chishtî (died A.H. 421 = A.D. 1030, during the time of Sulṭân Mahmûd), fol. 182ᵇ; Abu'l 'Abbâs Nahâwandî, fol. 185ᵇ; Abû Naṣr Sarrâj, fol. 186ᵇ, Abu'l Faḍl bin Ḥusayn, fol. 187ᵃ; Abu'l Qâsim Bashar Yâsîn, fol. 188ᵃ; Abû 'Alî Daqqâq, fol. 189ᵇ; Abû 'Alî Sayyâḥ, fol. 191ᵃ; Abû 'Abd-ur-Raḥmân Sullamî, fol. 191ᵇ; Sulṭân-ush-Shuhadâ Amîr Mas'ûd, fol. 192ᵇ.

XIII.

Nâṣir-ud-Dîn Abû Yûsuf Chishtî (son of Muḥammad Sam'ân, and sister's son of Khwâjah Abû Muḥammad bin Aḥmad Chishtî, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 206ᵃ; Abu'l 'Abbâs Qaṣṣâb, fol. 207ᵇ; Faḍl Ullah bin Abu'l Khayr, fol. 209ᵃ; Abu'l Ḥasan Kharqânî, fol. 211ᵃ; Abû 'Abd Ullah Dâstânî, fol. 212ᵇ; Abu'l Qâsim Gurgânî, fol. 213ᵃ; Abu'l 'Abbâs Ashfânî, fol. 213ᵇ; Muḥammad bin Ḥusayn, fol. 214ᵃ; Alî bin 'Uṣmân 'Alî ul-Jallâbî ul-Gaznawî, fol. 215ᵃ; Khwâjah Aḥmad, brother of Ismâ'îl Chishtî, fol. 216ᵇ; Abû Ismâ'îl 'Abd Ullah bin 'Alî Manṣûr Muḥammad Anṣârî, fol. 217ᵃ; Shaykh Aḥmad Nâmâqî ul-Jâmî, surnamed ژنده پیل, fol. 220ᵇ.

XIV.

Quṭb-ud-Dîn Maudûd Chishtî, fol. 229ᵇ. (He was son of Nâṣir-ud Dîn Abû Yûsuf Chishtî, and learnt the whole Qur'ân by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Aḥmad-i-Jâm in Harât. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Aḥmad bin Maudûd bin Yûsuf Chishtî, fol 227ᵇ; Abû Ṭâhir Kurd, fol. 228ᵃ; Abû 'Alî Fârmadî, fol. 229ᵃ; Abû Bakr bin 'Abd Ullah uṭ-Ṭûsî un-Nassâj and Imâm Muḥammad Gazâlî bin Muhammad ul-Ġazâlî ·uṭ-Tûsî, fol. 230ᵇ; Abu'l Faṭh Aḥmad bin Muḥammad ul-Ġazâlî, fol. 232ᵇ; 'Ayn ul-Quḍât Hamadânî, fol. 233ᵃ: Abû Naṣr Abî Ja'far bin Abî Isḥâq ul-Harawî, fol. 236ᵃ; Sulṭân Majd-ud-Dîn, fol. 236ᵇ.

XV.

Khwâjah Ḥâjî Sharîf Zandanî, pupil of Maudûd Chishtî, fol. 237ᵃ. (He died on 3—or 6, according to Safînah—Rajab. The year is not known; but he was a contemporary of Yûsuf Hamadânî —*b.* A.H. 440 = A.D 1048, and *d.* A.H. 535 = A.D. 1140. His tomb is in Syria.) Yûsuf Hamadânî, fol. 237ᵇ; Aḥmad Yasawî, fol. 238ᵇ; 'Abd-ul-Khâliq Gujduwânî, fol 239ᵇ; Ḍiyâ-ud-Dîn Abû Najîb 'Abd-ul-Qâhir bin 'Abd Ullah Suhrawardî, fol. 241ᵃ; Abû Muḥammad bin 'Abd Ullah-ul-Baṣrî, fol. 242ᵇ; Aḥmad bin Abul Ḥasan ur-Rafâ'î, fol. 244ᵃ; Abû 'Abd Ullah Ṣauma'î, fol. 245ᵇ; Shaykh Ḥammâd Dabbâs, fol. 246ᵃ, Abû 'Abd Ullah Quḍayb ul-Bân Mauṣalî, fol. 247ᵃ; Abu'l 'Abbâs bin 'Arîf ul-Undulusî, fol. 248ᵃ; Ḥakîm Sanâ'î ul-Ġaznawî, fol. 148ᵇ.

XVI.

Khwâjah 'Uṣmân Hârûnî, pupil of Ḥâjî Sharîf Zandanî, fol. 250ᵃ. (He belonged to Hârûn, a village in Khurâsân or in Farġânah. He spent his last days in Mecca, where he died and was buried, 6 Shawwâl, A.H 607 = A.D. 1210.) Muḥyî-ud-Dîn 'Abd-ul-Qâdir Jîlânî, fol. 254ᵃ; Shaykh Abû Madyan Maġribî, fol. 259ᵃ; Shaykh Ṣadaqahî Baġdâdî, fol. 260ᵇ; Abû Muḥammad 'Abd-ur- Raḥmân Ṭafyûnjî, طفيرنجى, fol. 261ᵃ; Shaykh Muḥammad ul-Awânî, fol. 262ᵇ; Abu's-Sa'ûd ibn u'sh-Shiblî, fol. 263ᵃ; 'Adî bin Musâfir Shâmî ul-Hankârî, fol. 264ᵃ; Ḥayât bin ul-Qays ul-Tarrânî, fol. 264ᵇ; Abû Isḥâq ibn uẓ-Ẓarîf, fol. 265ᵃ; Shaykh Jâgîr, fol. 265ᵇ; Abû 'Abd Ullah Muḥammad bin Hâshimî, fol. 266ᵃ; 'Umar ibn Fâriḍ ul-Ḥamawî, fol. 266ᵇ; Shaykh Mûsâ Sadrânî, fol. 268ᵇ.

XVII.

Khwâjah Mu'în-ud-Dîn Chishtî, fol. 270ª. (He was son of Khwâjah Giyâs ud-Dîn Hasan Sijzî, and was born in Sijistân, A.H. 537 = A.D. 1142, but was brought up in Khurâsân. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhârâ and thence to Bagdâd, where he placed himself under the tuition of Khwâjah 'Usmân Hârûnî, from whom he received the robe of spiritual succession, خرقهٔ خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Dîn Kubrâ, for two and a half months; 'Abd-ul-Qâdir Jîlânî at Bagdâd, for five months and seven days; Diyâ-ud-Dîn Abû Najîb Suhrawardî; Shaykh Awhad-ud-Dîn Kirmânî; and Shihâb-ud-Dîn Suhrawardî. From Bagdâd he came to Hamadân, where he interviewed Yûsuf Hamadânî. He interviewed Abû Sa'îd Tabrîzî at Tabrîz, Shaykh Mahmûd at Isfahân, and then visited the tombs of Shaykh Abû Sa'îd Abu'l Khayr at Mahnah and of Abu'l Hasan Khirqânî at Khirqân. After visiting Shaykh Nâsir-ud-Dîn at Astarâbâd, he travelled to Harât, Sabzwâr, Balkh, Gaznî, Lahore, and Dihlî, and came at last to Ajmîr, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm ud-Dîn Kubrâ, fol. 282ᵇ; Shihâb-ud-Dîn 'Umar bin Muhammad us-Suhrawardî, fol. 287ᵇ; Shaykh Muhyî-ud-Dîn Muhammad bin ul-'Arabî, fol. 289ᵇ; Shaykh Rûzbhân Baqlî ush-Shîrâzî, fol. 294ª; Shaykh Bahâ-u'd Dîn Walad, fol. 296ª; Sayyid Burhân-ud-Dîn Muhaqqaq, fol. 297ª; Majd-ud-Dîn Bagdâdî, fol. 297ᵇ; Sa'd-ud-Dîn Hummû'î, fol. 2 8ᵇ; Sayf-ud-Dîn Bâkharzî, fol. 303ª; Radi-u'd-Dîn 'Alî Lâlâ Gaznawî, fol. 305ª; Bâbâ Kamâl Jandî, fol. 306ᵇ; Shams-ud-Dîn bin Muhammad bin 'Alî bin Malik dâd ut-Tabrîzî, fol. 308ª; Shihâb ud-Dîn Maqtûl, fol. 310ᵇ; Farid-ud-Dîn 'Attâr, fol. 312ª; Muhammad Turk Nârnawlî, fol. 314ª; Mîr Sayyid Husayn Khingsawâr, fol. 315ª; Sayyid Nûr-ud-Dîn Mubârak Gaznawî, fol. 316ª; Shaykh Hamîd-ud-Dîn Sûfî us-Sawâlî, fol. 317ª

XVIII.

(Beginning with an illuminated head-piece.) Khwâjah Qutb-ud-Dîn Bakhtiyâr bin Kamâl-ud-Dîn Ahmad bin Musâ Ûshî, entitled Kâkî and Bakhtyâr, fol. 320ᵇ. (He was born in Ûsh, in Mâwarâ-un-Nahr, or in Fargânah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalifah* of Khwâjah Mu'în-ud-Dîn Chishtî, with whom he spent the last years of his life at Delhi and Ajmîr in intimate friendship. He died in

Delhi, Monday, 14 Rabi'I, A.H. 633 = A.D. 1235, and was buried near the Ḥawḍ-i-Shamsî.) Bahâ-ud-Dîn Ḍakariyâ Multânî, fol. 327a; Jalâl-ud-Dîn Muḥammad Balkhî ur-Rûmî, fol. 331a; Ṣadr-ud-Dîn Muḥammad bin Isḥâq ul-Qûnawî, fol. 335a; Auḥad-ud-Dîn Ḥamid ul-Kirmânî, fol. 336b; Najîb-ud-Dîn 'Alî bin Buzğush ush-Shîrâzî, fol. 339a; Shaykh Ẓahîr-ud-Dîn 'Abd-ur-Raḥmân and Shaykh Nûr ud-Dîn 'Abd-uṣ-Ṣamad, fol. 340b; Abu'l Qâsim Jalâl-ud-Dîn Tabrîzî and Shaykh Jalâl-ud-Dîn Digdânî, fol. 341a; Qâḍî Ḥamîd-ud-Dîn Nâgûrî, fol. 344a; Sharaf-ud-Dîn bin Muṣliḥ bin 'Abd Ullah Sa'dî Shîrâzî, fol. 346b; Fakhr-ud-Dîn Ibrâhîm 'Irâqî, fol. 347b; Ṣalâḥ-ud-Dîn Farîdûn ul-Qûnawî, known as Zarkûb, fol. 350a; Shaykh Ḥusâm-ud-Dîn, fol. 350b; Sulṭân Walad bin Mawlawî Rûm, fol. 351b; Shaykh Niẓâm-ud-Dîn Abu'l Muwayyid, fol. 353b; Shâh Khiḍr Rûmî, fol. 354b; Shaykh Badr-ud-Dîn Gaznawî, fol. 355a; Shaykh Ḍiyâ-ud-Dîn Rûmî, Shaykh Sharaf ud-Dîn Kirmânî and Shaykh 'Abd-ul-'Azîz, fol. 356a; Shâh Kurdîz Multânî, fol. 356b; Shaykh Naqî-ud-Dîn Muḥammad, Shaykh Turk Bayâbânî and Shaykh 'Abd Ullal Balbânî, fol. 357a.

XIX.

Shaykh Farîd-ud-Dîn Ganj-i-Shakar, pupil and spiritual successor of Khwâjah Quṭb-ud-Dîn Ûshî, fol. 359b. (His mother was the daughter of Mullâ Wajîh-ud-Dîn Khujandî. He died, 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e., Pâk Patan, otherwise called Ajwodhan, in the Punjâb.) Najîb-ud-Dîn Mutawakkil, fol. 384a; Badr-ud-Dîn Isḥâq, fol. 385b; Jamâl-ud-Dîn Hânsawî, fol. 387a; 'Ârif Sîstânî, fol. 389a; Dâ'ûd bin Maḥmûd, fol. 390a; Sayyid Muḥammad bin Maḥmûd Kirmânî, fol. 391a; Mîr Sayyid Khâmûsh, fol. 392b; Sayyid Kamâl-ud-Dîn Aḥmad bin Sayyid Muḥammad Kirmânî and Sayyid Nûr-ud-Dîn Mubârak, fol. 393a; Mîr Sayyid Muḥammad bin Sayyid Kamâl-ud-Dîn Aḥmad and Shaykh Ṣadr-ud-Dîn bin Bahâ-ud-Dîn Ḍakariyâ, fol. 393b; Shaykh Abu'l Fatḥ Rukn-ud-Dîn, fol. 396b; Shaykh Ṣadr-ud-Dîn, known as Ḥâjî Chirâğ, fol. 397a; Shaykh Peyârah Ḥusâmpûrî, Shaykh Shâh Mûsâ 'Âshiqân and Shaykh 'Uṣmân Sayyâḥ Dihlawî, fol. 397b; Nûr Sayyid Ṣadr-ud-Dîn, better known as Sayyid Ḥasanî, fol. 400a; Shaykh Ṣalâḥ-ud-Dîn Darwîsh Sîstânî, fol. 401b; Shaykh Ṣalâḥ Sayyâḥ, fol. 402a; Shaykh Aḥmad Nahrwâlî, fol. 404a, Shaykh Badr-ud-Dîn Mû'ytâb, fol. 405b; Shaykh Badr-ud-Dîn Samarqandî, fol. 408b; Shaykh Ṣûfî Budhnî, fol. 409b; Jamâl-ud-Dîn Aḥmad Jûrqânî, fol. 412a; Nûr-ud-Dîn 'Abd-ur-Raḥmân Isfarâ'înî, fol. 412b; Sa'd-ud-Dîn Fargânî, fol. 413b; Shaykh 'Azîz bin Muḥammad Nasafî, fol. 414b.

XX.

Shaykh 'Alâ-ud Dîn 'Alî Aḥmad Ṣâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabî' I, A.H. 690 = A.D. 1291, fol. 416b; Nasir-ud-Dîn Maḥmûd bin Yaḥyâ Awadhî, fol. 420b; Shams-ud-Dîn Yaḥyâ, fol. 425b; Shaykh Quṭb-ud-Dîn Munawwar bin Shaykh Burhân-ud Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427b; Ḥusâm-ud-Dîn Multânî, fol. 429a; Fakhr-ud-Dîn Zarrâdî, fol. 431b; 'Alâ-ud-Dîn Nîlî, fol 433b; Burhân-ud-Dîn Ġarîb, fol. 434b; Wajh-ud-Dîn Yûsuf Ṣânî, fol. 436b; Shihâb-ud-Dîn Imâm, fol. 437b; Sirâj-ud-Dîn 'Uṣmân, fol. 438b; Niẓâm-ud-Dîn Muḥammad Badâ'ûnî and his pupils, fol. 441a; Amîr Khusraw bin Amîr Sayf-ud-Dîn, fol. 450a; Amîr Ḥasan 'Alâ-i-Sanjarî, fol. 452a; Qâḍî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453a; Khwâjah Gurg Majḏûb, fol. 4 6a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457a; Sayyid Amîr Mâh bin Sayyid Niẓâm-ud-Dîn, fol. 459a; Shaykh Sharaf-ud-Dîn Manayrî ul-Bihârî, fol. 461a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânipatî, fol. 465b. (He was a descendant of Khwâjah Aḥmad Yasawî, who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ. He was the disciple and *Khalîfah* of 'Alâ-ud-Dîn 'Alî Ṣâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Ṣufic lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Ṣâbir as his spiritual guide. He died on 19 Sha'bân, and was buried at Pânipat. The year of his death is not known. He was a contemporary of Naṣîr-ud-Dîn Maḥmûd Awadhî, who died in A.H. 757 = A.D. 1356, during the reign of Sulṭân Fîrûz Shâh, A.H. 752–790 = A.D. 1351–1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468a; Ṣafî-ud-Dîn Abu'l Fatḥ Isḥâq, fol. 474a; Muḥammad Bâbâ Samâsî, fol. 478a; Bahâ-ud-Dîn Naqshband, fol. 480b; Imâm Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfi'î, fol. 484b; Makhdûm Jahâniyân Sayyid Jalâl Ḥusayn Bukhârî, fol. 486a; Mîr Sayyid Muḥammad Gîsûdarâz, fol. 489b; Mawlânâ Khwâjagî, fol. 501b; Shaykh Ṣadr-ud-Dîn Ḥakîm, fol. 503b; Qâḍî 'Abd-ul-Muqtadir bin Qâḍî Rukn-ud-Dîn, fol. 504b; Muḥammad Mutawakkil Kantûrî, fol. 506b; Shaykh Dâniyâl, known as مرلانا عود, fol. 510a; Makhdûm Shaykh 'Alâ ul Ḥaqq Wa'd-Dîn Bangâlî, fol. 513b; Shaykh Muẓaffar bin Shams-ud-Dîn Balkhî, fol. 520a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523a.

XXII.

Shaykh Jalâl-ud Dîn Pânipatî, disciple and *Khalîfah* of Shams-ud-Dîn Turk Pânîpatî, fol 526b. (He died on 13 Rabî 'I, and was

buried in Pânîpat. The year of his death is not known. He was contemporary with Sulṭân Maḥmûd bin Muḥammad bin Fîrûz Shâh.) Sayyid Ashraf Jahângîr Simnânî, fol. 531ª; Khwâjah 'Alâ-ud-Dîn 'Aṭṭâr, fol. 542ª; Khwâjah Muḥammad Pârsâ, fol. 544ᵇ; Khwâjah Ya'qûb Charkhî, fol. 547ª; Khwâjah Niẓâm-ud-Dîn Khâmûsh, fol. 548ª; Zayn-ud-Dîn Abû Bakr ul-Khawâfî, fol. 549ᵇ; Sayyid Qâsim Anwâr, fol. 551ᵇ; Mawlânâ Muḥammad, better known as Maġribî fol. 553ª; Sayyid Ni'mat Ullah Walî, fol. 553ᵇ; Sayyid Ṣadr-ud-Dîn, known as Râjû Qattâl, fol. 555ᵇ; Shaykh Sirâj-ud Dîn Sûkhtah, fol. 558ª; Makhdûm Shaykh Akhî Râjgîrî, fol. 559ª; Makhdûm Shaykh Qiwâm-ud Dîn, fol. 564ᵇ; Shaykh Ikhtiyâr-ud-Dîn, fol. 567ᵇ; Sayyid Yad Ullah, fol. 568ᵇ; Makhdûm Shaykh Fatḥ Ullah, fol. 570ª; Makhdûm Shaykh Abu'l Fatḥ Jawnpûrî, fol 571ª; Makhdûm Shaykh Ḥusâm ud-Dîn, fol. 573ª, Bâbâ Isḥâq Maġribî, fol. 576ᵇ; Shaykh Aḥmad Khattû Gujarâtî, fol. 579ª

XXIII.

Shaykh Aḥmad 'Abd ul-Ḥaqq Radawlî, fol. 583ª. (He was disciple and principal *Khalîfah* of Jalâl ud-Dîn Pânîpatî. His grandfather, Shaykh Dâ'ûd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hûlâgû Khân's devastation, and came to India, where he settled in Radawlî near Awadh, during the reign of Sulṭân 'Alâ-ud-Dîn Khiljî, A.H. 695–715 = A.D. 1296–1316, and became a disciple of Naṣîr-ud-Dîn Awadhî. Aḥmad 'Abd-ul-Ḥaqq was the second son of Shaykh 'Umar bin Dâ'ûd. After a few preliminary interviews with Jalâl Pânîpatî, he went to Sunâm, where he stayed for some time, and then returned to Panîpat. Not finding his master there, he went to Badâ'ûn, in the year in which Tîmûr invaded India, and fought the battle of Delhi with Sulṭân Maḥmûd, A.H. 801 = A.D. 1398. From Badâ'ûn he went to Bhakar, and then again to Pânîpat, when he received the *Khirqah* of *Khilâfât* of the Chishtî order from his Pîr, who later on placed his children under his tuition. After the death of his Pîr he came to Bengal, where he met Shaykh Nûr Quṭb i-'Âlam. He finally returned to his native place Radawlî, where he died, 15 Jumâda II A.H. 837 = A D. 1434.) Makhdûm Shaykh Nûr ul-Ḥaqq bin Shaykh 'Alâ ul-Ḥaqq Bangâlî, fol. 600ª; Hâjî Sayyid 'Abd-ur Razzâq, fol. 604ᵇ; Shaykh 'Abd ul-Quddûs bin Shaykh Ismâ'il, fol. 610ª; Makhdûm Shaykh Muḥammad 'Îsâ Tâj, fol. 615ᵇ; Sayyid 'Abd Ullah Burhân ud-Dîn Gujarâtî, fol. 616ᵇ; Makhdûm Shaykh Sirâj, fol. 623ᵇ; Dâwar Malik bin Maḥmûd, fol. 624ᵇ; Makhdûm Shaykh Kabîr, fol. 626ª; Sayyid Jalâl Gujarâtî, fol. 627ᵇ; Shâh Miyânjiw

Quṭb-i-Wilâyat, fol. 628ᵃ; Shaykh ʻAbd Ullah Shaṭṭâr, fol. 631ᵃ; ʻÂshiq-i-Ṣâdiq Shâh Dâʼûd, fol. 634ᵃ; Makhdûm Shaykh Jamâl, fol. 635ᵃ; Shaykh Ḥusayn bin Muʻizz Balkhî ul-Bihârî, fol. 636ᵇ; Mir Sayyid ʻAlam ud Dîn, fol. 638ᵇ; Makhdûm Shaykh Ḥusâm-ud-Dîn fol. 641ᵃ.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Ḥâshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرتبهٔ احدیت و وحدت و واحدیت, on fol. 1ᵇ.
2. دوم حاشیه بر مقدمهٔ کتاب در باب مرأت خلافت (sic), on fol. 15ᵇ.
3. حاشیه سیوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم برزخ, on fol. 227ᵇ.
4. حاشیه چارم در ذکر شیخ اوحد الدین کرمانی در بیان نفی تناسخ و اثبات و دیگر مقدمات منقول صوفیه اهل صفا, on fol. 231ᵇ.
5. پنجم در ذکر حضرت میر سید اشرف جهانگیر دربیان احوال خلیفهٔ وقت شاه جهان بادشاه از اول تا آخر, on fol. 539ᵃ.

A detailed table of contents occupies foll. 11ᵃ–15ᵇ; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalifahs* and disciples of Shaykh Niẓâm-ud-Dîn Muḥammad Badâʼûnî.

Written in neat Nastaʻlîq within gold and coloured-ruled borders, with a finely illuminated head-piece and a double-page ʻUnwân. The headings are written in red throughout.

Copied at the request of the donor of the library, at Ḥaydarâbâd, dated 15 Dulḥijjah, A.H. 1220.

No. 663.

foll. 267; lines 14; size 12 × 7¾ : 7 × 3½.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author: Sulṭân Ḥusayn bin Sulṭân Manṣûr bin Bâiqarâ bin 'Umar Shaykh bin Tîmûr Kûrkân سلطان حسين بن سلطان منصور بن بايقرا بن عمر شيخ بن تيمور كوركان.

Beginning:—

اى جميلى كه اشعهٔ لمعات حسنت هرجا جراغى بر افروخت •

Sulṭân Ḥusayn Bâiqarâ, surnamed Abul Ġâzî Bahâdur, born A.H. 842 = A.D. 1438, was the last Timurid king of Persia. After his father's death he made himself the master of Khurâsân, and ascended the throne of Harât in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jâmi, 'Alî Shîr and other scholars of high attainments lived in his court. Khwând Amîr (*d.* A.H. 941 = A.D. 1534), in his Ḥabîb-us-Siyar, vol. ii., pp. 202, 329, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sulṭân Ḥusayn died on the 11th of Ḏul-ḥijjah, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some Ġazals in Persian and subsequently wrote a *Diwân* in Turki, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Sulṭân Ḥusayn's claim to the authorship is denied by Bâbur, who in his memoirs observes that Kamâl-ud-Dîn Ḥusayn Kârizgâhî كمال الدين حسين كارزگاهی wrote the Majâlis-ul-'Ushshâq, and that it is a mere stupidity that Sulṭân Ḥusayn should have said that the work was written by himself. Amîn Râzî, in his Haft Iqlîm, fol. 55ª, distinctly tells us, however, that the Majâlis-ul-'Ushshâq, and the Manâzil-us-Sâ'irîn منازل السائرين, are the compositions of Amîr Kamâl-ud-Dîn Ḥusayn.

The work begins with an introduction on mystic love, as typified in the myth of Yûsuf and Zalîkhâ. The biographical notices, headed *Majlis*, begin with Ja'far Ṣâdiq, fol. 26ᵇ, and end with Sulṭân Ḥusayn, fol. 255ᵇ. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii., p. 427; Jahrbücher. vol. 84; Anzeigeblatt, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'lîq within gold and coloured borders, with a profusely illuminated double-page 'Unwân at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13ᵇ, 23ª, 27ᵇ, 29ª, 34ª, 38ᵇ, 48ᵇ, 50ª, 59ª, 66ª, 69ᵇ, 74ª, 80ª, 84ª, 91ª, 98ᵇ, 101ᵇ, 103ᵇ, 108ᵇ, 113ᵇ, 119ª, 125ª, 130ᵇ, 150ª, 167ᵇ, 177ª, 185ᵇ, 204ᵇ, 211ª, 221ᵇ, 231ᵇ, 262ᵇ.

There are several seals and 'Arḍ-didahs on the title page, but all of them are illegible. A note on the same page reads thus :—

۹ رجب سنه ۳ از وجوه عنایت الله تحویل محمد امین شد •

The MS. is not dated; apparently 16th century.

Scribe: احمد الحافظ الشيرازي.

Biography: Poets

No. 684.

foll. 395; lines 25–26; size 10 × 7; 6¾ × 4¾.

خلاصة الاشعار و زبدة الافكار

KHULÂṢAT-UL-ASH'ÂR WA ZUBDAT-UL-AFKÂR.

A very correct and valuable copy of a portion of the famous Tadkirah of Persian poets by Taqî Kâshî, poetically surnamed Dikri ذکری.

Beginning:—

تذکرهٔ احوال سنجان صاحب کمال و تبصرهٔ اهل دانش پژوهان فصیح مقال الخ •

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Dîn 'Ali Taqî-ud-Dîn Muhammad ul-Husaynî ul-Kâshânî ابن شرف الدین علی تقي الدین محمد الحسینی الکاشانی, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, Oude Cat. (see pp. 13–46), and Ethé, India Office Lib. Cat. (see Nos. 667–668). For full particulars of the work, see Bland, J.R.A.S., vol. ix, p. 126; cf. also W. Pertsch, Berlin Cat., p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Ḥâfiẓ (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the Dîwân, and ends with Amîr Kamâl-ud-Dîn Ḥusayn Fanâ'i (Sprenger wrongly reads Fatâyiy), died A.H. 893 = A.D. 1487.

There is an appendix تذنيب (foll. 270–395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus :—

بر خاطر ذاكيه اولو الابصار پوشيده و مخفي نيست كه آدمي بواسطهٔ شرافت نطق از ساير حيوانات ممتاز است الخ •

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*: but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with علي نتحي , and ends with مير جمال الدين كازروني . A list of the poets, from whom quotations are given, occupies foll. 268ᵇ–269ᵇ, and is preceded by a few head-lines in which the author gives the following information :—

فهرست شعرائی که شعر ایشان درین مجلد مثبت است و احوال ایشان بواسطهٔ عدم شهرت یا به سبب آنکه اطلاع بر حالت ایشان حاصل نشده یا دیواني ازین جماعت بنظر مطالعه نرسیده اسم شان درین تذکره مسطور نیست لیکن بجهت ضبط آن اشعار در آخر مجلد رابع راقم این کتاب خیرمال آن اشعار را در ذیل اسم ایشان مثبت و مسطور ساخته تا فی الجمله بقای نام این طایفه را سببی باشد و یکباره از زمرهٔ فراموشان عدم نباشد و بحکم انا نحن نزلنا الذکر و انا له لحافظون از خواطر زاکیه اولالباب محو نکردند و بالله الاعانة التکلان •

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on كاني الدوله هبة الله ابراهيم الشهير بكاني ظفر, which the author adds in his own handwriting on the margin of fol. 318ᵇ, he introduces himself thus:—

اما درین ایام اشعار وی مهجور و نایاب است و دیوان اشعار او درمیان نیست و تفصیل حالاتش نیز در کتاب تذکره و تاریخی مذکور نه لاجرم جامع این خلاصه اعنی تقی الدین الحسینی ان قصیده را با اندک از اشعار وی که در سفاین و مصنفات دیگران بنظر رسیده بود درین نسخه خیر مآل در آخر مجلد چهارم در تلو شعرای که همین شعر از ایشان نوشته شده مسطور ساخت ....

Again, on the margin of fol. 332ᵇ, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: این فقیر را. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II, A.H. 1292, says that the MS. was purchased at Phûlwârî for one rupee and eleven annas through Shaykh 'Abd-ul Jalil عبور گنگي, then residing at Khalilpûr, Parganah Phûlwârî, in the house of the bookseller, Shaykh Wazîr 'Alî, deceased.

No. 704.

foll. 252; lines 21; size $13\frac{1}{4} \times 8\frac{3}{4}$: $9\frac{3}{4} \times 6$.

خلاصة الكلام

KHULÂṢAT-UL-KALÂM.

A very valuable and rare Persian *Taḏkirah*, consisting of selections from Maṣnawîs, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amîn-ud-Daulah 'Azîz-ul-Mulk 'Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khalîl.

نواب امین الدوله عزیز الملک علی ابراهیم خان بهادر نصیر جنگ المتخلص به خلیل •

Beginning:—

تعالی الله ما قصر فهمان کوته بیان را چه یارا که زبان بحمد و ثنای متکلم بی زبان توانیم کشود الخ •

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793 : لو آه ممّا مطلع دیوان عدالت . See Sprenger, Oude Catalogue, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159 He is the author of several other works, viz., Gulzâr-i Ibrâhîm (see No. 707), Ṣuḥuf-i Ibrâhîm (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757–1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Âṣaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158–160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خا. It begins with اسدی طوسی, and, breaking off in the middle of selections from the Shîrîn wa Khusrau of Amîr Khusrau, ends with the words تو خرش.

The poets dealt with in this volume are as follows :—

(1) استاد الشعرا حکیم اسدی طوسی :—The statement made in the Târikh-i Firishtah, and in other *Tadkirahs*, that Asadî, at the request of Firdausî, completed the Shâh Nâmah by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the Gurshâsp Nâmah, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sulṭân Mas'ûd bin Maḥmûd Ġâzî; fol. 3ª.

(2) خلیفه ابراهیم دهلوی :—His father, Muḥammad 'Alî, better known as Ḥâjî Bâbâ-i Badakhshânî, came to India from Turkistân, and Khalîfah was born in Shâhjahânâbâd, Dihlî A.H. 1087 = A.D. 1676. He became the disciple of Mîr Jalâl-ud-Dîn Husayn Badakhshânî, who was born in India, and was a *Jama'dâr* under Fatḥ Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Ṣûbahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihlî in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Ṣûfism. At the request of his *Pîr*, he added the seventh Daftar to the Maṣnawî, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Maṣnawî. His book consists of six thousand verses; fol. 14ᵇ.

(3) عنایت خان آشنا تخلص :—His name was Khwâjah Muḥammad Ṭâhir, son of Ẓafar Khân Aḥsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Ḥamîd and others. Towards the end of his life he went to Kashmîr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qaṣîdahs, Qiṭ'ahs and Ġazals, was seen by the author, and contained seven hundred and ninety-five verses of Maṣnawîs; fol. 20ª.

(4) شیخ رکن الدین اوحدی مراغی :—He was a disciple of Shaykh Auḥad-ud Dîn Kirmânî. There are controversies regarding the

date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ârzû and Taqî Husaynî Dikrî fix his death in A.H. 697 = A.D. 1297, in the time of Gâzân Khân. The real truth is that he flourished in the reign of Argûn Khân bin Abâqâ Khân bin Hûlâkû Khân, and was still alive in the reign of Sultân Abû Sa'îd Bahâdur Khân (*d.* A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultân, and died in A.H. 738 = A.D. 1338. He composed the Maşnawî جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmî, Wâlih and the author of the Nafâ'is-ul Ma'âsir. The author had no copy of the poet's Maşnawî انیس العاشقین, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21b.

(5) اهلی شیرازی:—He flourished in the time of Shâh Ismâ'îl Şafawî, and died in A.H. 942 = A.D. 1535. He wrote the Maşnawî سحر حلال (in reply to the مجمع البحرین of Kâtibî), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34b) from the Maşnawî شمع و پروانه, which originally consisted of one thousand and one verses; fol. 31b.

(6) مرزا ابراهیم ادهم تخلص:—Was the son of Mirzâ Radî. He came to India during the reign of Shâh Jahân, who gave one of his adopted daughters to the poet in marriage. He died in Dihlî in the beginning of Aurangzîb's reign; fol. 40b.

(7) ملا محمد سعید اشرف تخلص:—Was the son of Mullâ Muhammad Şâlih Mazandarânî, the commentator of the اصول کافی. He was a good caligrapher and painter, and came to India in 'Âlamgîr's time. He was the daughter's son of Mullâ Muhammad Taqî Majlisî. He wrote the Maşnawî قضا و قدر, in reply to Muhammad Qulî Salîm's Maşnawî of the same name. He died in Monghyr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124–1131 = A.D. 1713–1719.] His Maşnawî consists of four hundred and four verses, of which two hundred and forty-six are quoted here; fol. 49b.

(8) سراج الدین علی خان آرزو:—Was the son of Shaykh Husâm-ud Dîn Husâm. On the paternal side he was descended from Shaykh

Naṣîr-ud-Dîn Chirâġ-i Dihlî, and on the maternal, from Shaykh Muḥammad Ġauṣ of Gwaliar. His Kulliyât includes the Maṣnawîs جوش و خروش, the Sâqî Nâmah, entitled عالم آب, and the Maṣnawî in the metre of Sanâ'î Ġaznawî, containing about thirty thousand verses in all. After the destruction of Dihlî, he came to Lucknow and attached himself to the service of Nawwâb Shujâ'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlî; fol. 54ᵃ.

(9) سید ابو طالب قندرسکی اصفهانی:—Was the sister's son of Mir Abul Qâsim Qundruskî. No account of him is given in the *Taḏkirahs*. He wrote a poetical account of the exploits of 'Alî down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khâtimah* of the حمله حیدری, written, but left incomplete, by Mirzâ Muḥammad Rafî' Bâḏil of India; 56ᵃ.

(10) میرزا محمد رفیع خان باذل تخلص مشهدی:—Was the brother's son of Mirzâ Muḥammad Ṭâhir, entitled Wazîr Khân, of 'Âlamgîr's time. He wrote the Maṣnawî حملهٔ حیدری, in the metre and style of the Shâh Namah, consisting of about forty thousand verses He died in A.H. 1123 = A.D. 1711, in the reign of Bahâdur Shâh; fol. 61ᵃ.

(11) میرزا بیدل موسوم به عبد القادر:—Son of Mirzâ 'Abd-ul Khâliq. He was born in Akbarâbad [probably a mistake for 'Azîmâbad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzî, but subsequently changed it to Bidil. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83ᵇ.

(12) شیخ بهاء الدین محمد بهائی عاملی:—Was the son of Shaykh Husayn bin Shaykh 'Abd-uṣ-Samad Jîġî. His compositions are جامع - تشریح الافلاک - شرق الشمسین - در هیئات و حساب - رساله اصطرلاب - عباسي در فقه کشکول - خلاصة الحساب. His Maṣnawîs are نان و حلوا and شیر و شکر. He died in Iṣfahân, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shâh 'Abbâs; fol. 112ᵇ.

(13) مرزا محمد سعید حکیم قمی:—Was the son of Ḥakîm Muḥammad Bâqir. He sometimes used the *takhalluṣ* سعید, and sometimes تنها. The date of his death could not be ascertained; fol. 115ᵇ.

(14) ملا علی رضای تجلی تخلص:—Originally belonged to Yazd; and came to India during 'Âlamgîr's time. He died in his youth,

A.H. 1088 = A.D. 1677. He wrote a short Maṣnawî, entitled معراج الخيال, consisting of two hundred and thirty-seven verses; fol. 118[b].

(15) مرزا انضل ثابت تخلص الهآبادي:—His grand-father, Mîr Ḍiyâ-ud Dîn Ḥusayn Badakhshânî, entitled اسلام خان and having the *takhallus* Wâlâ, was a noble of 'Âlamgîr's time. He died in A.H. 1152 = A.D. 1739; fol. 120[b].

(16) خواجه حسین ثنائی تخلص خراساني:—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lâhaur. The present writer saw his Kulliyât, and found there only one incomplete Maṣnawî; fol. 123[b].

(17) مرزا جعفر قزوینی مخاطب به آصفخان:—Adopted the *takhallus* Ja'far and Ja'farî. In his youth he came to India, and through the influence of his uncle, Mirzâ Ġiyâṣ-ud-Dîn, entitled Âṣaf Khân, the father of Nûr Jahân Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahângîr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawî شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103[b].

(18) ملا جامی:—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dîwâns, seven Maṣnawîs (مثنویات سبعه) and one Maṣnawî in praise of the Ka'bah; fol. 138[b].

(19) سید مولاناحسیني سادات حسینی تخلص:—The versified questions of the گلشن راز, to which Shaykh Maḥmûd Shabistarî wrote a reply, are of his composition. His other works are:- کنز الرموز - سی نامه - صراط المستقیم and روح الارواح - زاد المسافرین - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218[b].

(20) خواجه حافظ شیرازي:—He died, according to Nafaḥât, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224[a].

(21) حمید الدین لاهوري:—He made a versified abridgment, in thirty-two *Ḥikâyât*, of Nakhshabî's Ṭûṭî Nâmah, which was written in prose, and consisted of fifty-two *Ḥikâyât*; fol. 227[a].

(22) خسرو تخلص دهلوي:—Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawîs of the poet, but he had no copy of the Tuġlaq Nâmah at the time of writing; fol. 229[a].

This volume breaks off in the middle of the extracts from the

خسرو و شرین , while the following volume opens with Ṭuġrâ-i Mashhadî under the letter ط . The accounts of the poets under the letters دال to ضاد , with the extracts from the three Maṣnawîs of Khusrau, referred to by the author, are wanting.

No. 705.

foll. 519; lines and size the same as above.

This copy of the Khulâṣat-ul-Kalâm, endorsed as vol. ii, comprises the letters from طا to ها , begining with ملا طغرا مشهدی and ending with هلالي استرابادي . The portion comprising the letters دال to ضاد is wanting.

Beginning:-

ملا طغرای مشهدي - طغرای منشور سخنوري و سر لوح دیوان نکته پروري الخ •

The poets noticed in this volume are the following:—

(23) ملا طغرای مشهدي : He came to India during the reign of Jahângîr, and spent his last days in Kashmîr, where he died. He sometimes adopted the *takhalluṣ* شيفته . He wrote a Maṣnawî in praise of Kashmîr in imitation of Zulâlî, and a ساقی نامه in the style of Mullâ Ẓuhûrî; fol. 1ᵇ.

(24) ملا ظهوري ترشيزي : He received the title of ملک الشعرا from Burhân Niẓâm Shâh, who liberally rewarded the poet for his ساقي نامه, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22ᵃ.

(25) شمس الدين محمد عصار تبريزي : His Maṣnawî, entitled مهر و مشتري , has been highly spoken of by the author of the Khulâṣat-ul Ash'âr and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Maṣnawî. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D 1382; fol. 42ᵃ.

(26) مولانا عارفی : He wrote ده نامه , consisting of Ġazals and Muqaṭṭa'ât, which he dedicated to Khwâjah Ġiyâṣ-ud Dîn. He also composed the Maṣnawî گوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55ᵃ.

(27) علی مرهندی ناصر علی نام: Besides the Maṣnawî, entitled دلکش, written in the style of Zulâlî's محمود و ایاز, he wrote another Maṣnawî in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram آه علی بعالم معنی رفت, composed by Mirzâ Afḍal Sarkhwush; fol. 56 b.

(28) ملا عرفی شیرازی: He got access to 'Abd-ur Raḥîm Khân Khânân through Mîr Abul Fatḥ Gîlânî. He was poisoned at the age of thirty-six; fol. 61 b.

(29) میر عبد الجلیل واسطی بلگرامی: He was born in Bilgrâm, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkî and Hindî Dictionary جواهر کلام; adopted the *takhalluṣ* واسطی, عبد الجلیل and طرازی. Besides the Maṣnawî quoted, he composed other Maṣnawîs; but except for a few verses the author had no access to them. He died in Dihlî, A.H. 1138 = A.D. 1726, and was buried in Bilgrâm: fol. 65 a.

(30) شیخ عطار: His original name was Farîd-ud-Dîn. He was born in A.H. 513 = A.D. 1119, during the reign of Sulṭân Sanjar Saljûqî, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawîs, his poetical compositions consist of forty-four thousand verses; and according to the author of the Haft Iqlîm he wrote forty-two poetical treatises, of which the following are some: خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجایب - نامه - اشتر نامه - بلبل نامه - منطق الطیر - جواهر الذات - مختار نامه - حیدر نامه پند نامه عرف بیسر نامه and سیاه نامه; fol. 70 a.

(31) غنیمت اسمش محمد اکرم: Was born in the Panjâb; his Maṣnawî, entitled نیرنگ عشق and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88 a.

(32) میر شمس الدین فقیر تخلص: Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His Dîwân, consisting only of Ġazals, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the در مکنون alone contains three thousand and thirty-three; fol. 97 a.

(33) حکیم فردوسی طوسی:—His Maṣnawî یوسف و زلیخا consists of

six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118[b].

(34) فخر الدین اسعد جرجانی:—Was a courtier of Sulṭân Maḥmûd bin Malik Shâh Saljûqî, who reigned from A.H. 511–525 = A.D. 1117–1131. Muḥammad 'Aufî says that, besides the Maṣnawî ویس و رامین, he has not seen any other verse of the poet. According to Ârzû. the Maṣnawî consists of ten thousand verses, and those who ascribe it to Niẓâmî 'Arûḍî or Niẓâmî Samarqandî are wrong. 'Alî Qulî Khân says that he has perused the Maṣnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135[b].

(35) شیخ ابو الفیض فیضی و فیاضی:—His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Fayḍî; the second, Abul Faḍl; the third, Abul Khayr: the fourth, Abul Barakât; the fifth, Abul Amîn; and the sixth, Abul Ḥasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman; fol. 144[b].

(36) ملا نوقی فوق الدین نام:—Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168[a].

(37) حاجی محمد جان قدسی تخلص مشهدی:—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shâh Jahân. His ظفر نامه شاهجهانی consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172[a].

(38) مرزا قاسم قاسمی-تخلص:—Better known as گونا بادی, was the son of Mîr Sayyid Janâbadî. He was a pupil of Giyâṣ-ud-Dîn Manṣûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mirzâ Ulug Beg. He composed the following Maṣnawî poems in imitation of Niẓâmî's *Khamsah* :— شاهرخ نامه, containing five thousand verses; شهنشاه نامه, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; کار نامه, of two thousand, five hundred verses; شیرین و خسرو, of three

thousand verses. He also wrote زبدة الاشعار, containing four thousand, five hundred verses, and a ساقی نامه. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201ᵃ.

(39) ملا کاتبی نیشا پوری (see No. 171):—He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209ᵃ.

(40) ابو طالب کلیم (see No. 292):—His Shâh Nâmah, in which he gives a detailed account of ten years of Shâh Jahân's reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218ᵃ.

(41) کریم تخلص اسمش محمد کاظم:—Was a native of Persia; came to India during the time of 'Âlamgîr, and made acquaintance with Ni'mat Khân 'Âlî. The author had seen the poet's ten Maṣnawîs, entitled عشرهٔ مبشره, containing about one thousand verses; fol. 256ᵃ.

(42) مسیحا پانی پتی مسمی بسعد الله:—Was a native of Pânîpat in India, and the companion of Shaydâ; he wrote a versified translation of the Ramâyana in four thousand verses; fol 263ᵇ.

(43) محمد محمود مسکین تخلص اسفرنزي:—The author had seen two Maṣnawîs of the poet; viz (1) مهر و نگار, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) کنز العارفین, of which he had a defective copy of about six hundred verses; 267ᵇ.

(44) میر قمرالدین منت تخلص دهلوی (see No. 418):—The author saw him in Murshidâbâd, A.H. 1195 = A.D. 1781. He wrote a خمسه. An extract of his Maṣnawî, entitled بهار و خزان, which contains two hundred and seventy-one verses, is given; fol. 268ᵇ.

(45) منیر تخلص اسمش ملا ابوالبرکات:—Was born in Lâhaur, A.H. 1019 = A.D. 1610, in the reign of Jahângîr. His father, Mullâ 'Abd-ul Jalîl bin Abû Isḥâq Lâhaurî, wrote a beautiful hand, and was engaged by Akbar to write the draft of Abul Faḍl's Akbar Nâmah. Of his Maṣnawîs, the one entitled چار گوهر consists of four *Juz*; viz. (1) ساز و برگ در صفت برگ پان و دیگر (2) آب و رنگ در تعریف باغات اکبر آباد (3) نور و صفا در ستایش حوض و مسجد (4) تحایف که مخصوص بهندوستان است درد والم مثنوی بر حالات عشق The author had only the Maṣnawî of the poet, entitled مظهر گل, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of Sayf Khân; fol. 287ᵃ.

(46) ملا مکتبی : Was a native of Persia, and a contemporary of Jâmî. He wrote a خمسه in imitation of Niẓâmî, and his لیلی و مجنون, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291ª.

(47) مهری تخلص اسمش میر سید علی : Waṣ a native of Jabal-'Âmul; his father, Sayyid Masâ'id, died in Iṣfahân; he received the title of ملک الشعرا from Sulṭân Ḥusayn Ṣafawî; he adopted the *takhalluṣ* Mihrî, but sometimes Sayyid. The author had seen only the Maṣnawî of the poet, entitled سراپای ملا مهری, containing a small number of verses; fol. 308ᵇ.

(48) مسیح کاشی اسمش حکیم رکن الدین مسعود (see No. 320): He wrote the Maṣnawî قضا و قدر, containing fifty-five verses; fol 310ª.

(49) مولوی جلال الدین رومی (see No, 59): His Maṣnawî consists of about forty-eight thousand verses; fol. 311ª.

(50) شیخ نظامی ابن یوسف بن موید (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339ᵇ.

(51) ملا ناظم هروی (see No. 336): He wrote that excellent Maṣnawî یوسف و زلیخا [Space left blank for number of verses]; fol. 417ª.

(52) میر نجات مرحوم اسمش میر عبد العال (see No. 379): Was on intimate terms with the author. He composed the Maṣnawî گل و کشتی; fol. 429ª.

(53) مرزا طاهر وحید [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maṣnawîs are mentioned.]: fol. 430ᵇ.

(54) ملا وحشی بافقی یزدی (see No. 245): Of all his Maṣnawîs, the فرهاد و شرین is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447ª

(55) واعظ اسم شریفش مرزا محمد رفیع : Originally belonged to Qazwin; was the grandson of Mullâ Fatḥ Ullâh Qazwînî; the Dîwân of his Ġazals and Qaṣîdahs consist of about five thousand verses; his prose work, entitled ابواب الجنان, contains the traditions of the Imâms. He came to India during the reign of Shâh Jahân; his Maṣnawî, consisting of three hundred and forty-four verses, contains an account of the battle between Shâh Abbâs II and Îslâm Khân; fol. 461ª.

(56) ملا هاتفی جامی نامش عبد الله (see No. 222): He undertook

to write a poetical account of the exploits of Shâh Ismâ'îl, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465b.

(57) ملا بدرالدين هلالی تخلص استرآبادی (see No. 228): Besides the Dîwân, consisting of Ġazals, he left صفات - مثنوی شاه و درویش ترجمهٔ چهل حدیث and لیلی و مجنون - العاشقین; fol. 491a.

(58) میر یحیی کاشی (see No. 331): He died in A.H. 1074 = A.D. 1664. The author saw his Kulliyât, consisting of twelve thousand verses, the number of the verses of his Masnawîs being four thousand, five hundred and eighty-three; fol. 500a.

Both volumes are written by the same scribe in legible Nasta'lîq, with rubrics.

Not dated; first half of the 19th century.

No. 690.

foll. 216; lines 14–16; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

سفینهٔ خوشگو

SAFÎNAH-I KHWUSHGÛ.

Biographical notices of Persian poets, with extracts from their works.

Author: Bindrâban Dâs, with the *takhalluṣ* Khwushgû بندرابن داس المتخلص به خوشگو.

The author, a Hindû of the Bais tribe, was a native of Mathrâ. He enjoyed the company of Mirzâ 'Abd-ul-Qâdir Bîdil, Muḥammad Afḍal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirâj-ud-Dîn 'Ali Khân Ârzû, who in his Majma'-

un-Nafâ'is, vol. i, fol 137ª, remarks that Khwushgû was his constant companion for twenty-five years. Both Ârzû and the author of the Gul-i-Ra'nâ, fol. 269ª, say that Khwushgû dedicated the present work to 'Umdat-ul-Mulk Amîr Khân *Anjâm*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilâhâbâd. He died in 'Azîmâbâd The author of the Gul-i-Ra'nâ gives the following as the date of Khwushgû's death, در عشرۀ سابع بعد مایة و الف در عظیم آباد پتّنه پیکر عنصری را گذاشت.

The author began the work in A.H. 1137 = A.D. 1724, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 17 his master Ârzû added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red :—

تراجم بعضی موزونان از فصل دوم تذکرۀ بندرابن داس خوشگو تخلص •

The first poet mentioned here is نظرت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus :—

مرد حق در عین دنیا داری از دنیا بری است
ملک در دست سلیمان نیست در انکشتری است

2. Husaynî, a good poet of 'Âlamgîr's time; was alive in A.H. 1103 = A.D. 1692, fol. 2ª.

3. Bâbâ Muhammad 'Alî Isfahânî, a companion of Hakîm Shifâ'î; died in A.H. 1103 = A.D. 1692, fol. 3ª.

4. Shâh Ismâ'îl, with the *takhallus* Dabîh and Dabîhî, the son of Kamâl Muhammad Magûl and companion of Muhammad Tâhir Nasrâbâdî and other poets of Îrân; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madînah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3ª.

5. Qadîra, with the *takhallus* 'Irfân; led a simple and obscure life in Isfahân; died in A.H. 1105 = A.D. 1694, fol. 3ᵇ.

6. Mirzâ Niẓâm-ud-Dîn Aḥmad, with the *takhalluṣ* Tâli'; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short Diwân. His son Mirzâ Ḥusâm-ud-Dîn, then living in Shâhjahânâbâd, was also a good poet, fol. 4ª.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Iṣfahân; was the sister's son of the calligrapher, Shafi'â; did not come to India, but spent his time in Iṣfahân in poetical discussion with Mirzâ Ḥasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694, fol. 4ᵇ.

8. Mirzâ Muḥammad Ṭâhir, with the *takhalluṣ* Ṭâhir, of Naṣrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safînah*. His ancestor, Khwâjah Ṣadr-ud-Dîn 'Ali, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Iṣfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops, until he received full training under Aqâ Ḥusayn Khwânsârî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Ṣâ'ib and Mirzâ Jalâl Asîr. He wrote a Maṣnawî, in imitation of the artificial Maṣnawî of Ahlî Shîrâzi, fol. 5ª.

9. Mirzâ Badî'-uz-Zamân, the eldest son of the above-mentioned Ṭâhir Naṣrâbâdi; was well skilled in riddles, poetry and prose, fol. 7ª.

10. Ḥâjî 'Abd-ul-Wâsi', with the *takhalluṣ* Aqdas; the son of Ḥâjî Muḥammad Jân Qudsî; attached to the service of Zîb-un-Nisâ Begam till the end of 'Âlamgîr's time, fol. 7ª.

11. Mîr Muḥammad Hâshim, with the *takhalluṣ* Maḍmûn and Mashrabî, of 'Aẓîmâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawi Khân Fiṭrat, at the time of the latter's Diwâni of the said place, fol. 7ᵇ.

12. Muḥammad Ibrâhîm, with the *takhalluṣ* Inṣâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short Dîwân, fol. 8ª.

13. Mîr Jamîl, with the *takhalluṣ* Sûzî, originally of Bukhârâ; was a Manṣabdâr of 'Âlamgîr's time and an intimate friend of Mirzâ Bîdil; left a short Diwân, fol. 8ᵇ.

14. Mirzâ Ismâ'îl, with the *takhalluṣ* Ḥijâb; a Mugal of Persia; came to India towards the close of 'Âlamgîr's time, fol. 8ᵇ.

15. Muḥammad Isḥâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Ṣafî Qulî Khân, the Governor; was also favoured by Mirzâ Sa'd-ud-Dîn Muḥammad Râqim, the wazîr of Khurâsân, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9ᵃ.

16. Mukhliṣ Kâshî, a popular poet; his Dîwân is well-known, yet Naṣrâbâdî does not mention him in his *Tadkirah*, fol. 10ᵇ.

17. Shafî'â, with the *takhalluṣ* Aṣar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Dîwân* was before the writer. From the *Târîkhs*, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11ᵇ

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyân Shâh Nâṣir with the *takhalluṣ* 'Alî, son of Rajab 'Alî *Ḥâlî*, a Panjâbî Sayyid, was born in Sirhind. The statement of Ṭâhir Naṣrâbâdî that 'Alî was a Chelah (slave) of Kashmîr is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Âlamgîr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwâb Dulfaqâr Khân Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍân, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Niẓâm-ud-Dîn Auliyâ, fol. 13ᵇ

Mîr Muḥammad Zamân, with the *takhalluṣ* Râsikh, a Sirhindî, the son of Mîr 'Imâd and pupil of his own uncle, Mîr Mafâkhir Ḥusayn Ṣâqib; received high *manṣabs* from Muḥammad A'ẓam Shâh, but was subsequently dismissed. His sister's sons, Mîr Gâzî Shahîd and Irâdat Khân *Wâḍiḥ*, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17ᵇ.

Mirzâ Quṭb-ud-Dîn, with the *takhalluṣ* Mâ'il, the elder brother of Mirzâ Niẓâm-ud-Dîn Ṭâli', a pupil of Mirzâ Mu'izz Mûsawî; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍân, A.H. 1108 (A.D. 1697) Besides his Dîwân and Maṣnawî, which are popular, he left a beautiful ساقی نامه, fol. 19ᵇ.

'Âqil Khân, with the *takhalluṣ* Râzî and bearing the name 'Askarî, a Sayyid of Khawâf, was the Bakhshî of Prince Aurangzîb, and later the Ṣûbahdâr of Shâhjahânâbâd; was well versed in Ṣûfism, and to him Mirzâ Bidil owes his eminence; was a disciple of Shaykh Burhân Shaṭṭârî Burhânpûrî, whose discourses he wrote down; is the author of: (1) مرقع, (2) (illegible), (3) امواج حوبی and (4) قصهٔ عشق راجه راتن سین با پدماوت مسمی بشمع و پروانه. He also

left a Diwân. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Âlamgir's reign, fol. 20[b].

Imâm Quli Khân, with the *takhalluṣ* Muntahi, of a family originally of Îrân, but Indian for two generations; was an intimate friend of Miyân Nâṣir 'Ali; his short Diwân had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21[a].

Shaykh Maḥmûd, with the *takhalluṣ* Ḥayrân, of Sirhind; followed the model of Miyân Nâṣir 'Ali, fol. 21[b].

Mîr Hâdi, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22[a].

Ḥifẓ Ullah Khân, with the *takhalluṣ* Ḥifẓi, the son of Nawwâb Allâmi Sa'd Ullah Khân, prime minister of Shâh Jahân; received the Ṣûbahdâri of Sistân and Tattah towards the end of 'Âlamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khân, with the *takhalluṣ* Qâbil (also dead at the time of writing), in Dakhan, where the latter had come with Niẓâm-ul-Mulk Âṣaf Jâh, fol. 22[a].

Shukr-Ullah Khân, with the *takhalluṣ* Khâksâr, a Sayyid of Khawâf, son-in-law of 'Âqil Khân Râzi; left a short Diwân and a commentary on Rûmi's Maṣnawi; died A.H. 1112 (A.D. 1700), fol. 22[b].

Mullâ Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Ṣâliḥ Mâzandarâni, and daughter's son of Muḥammad Taqi Majlisi; came to India towards the close of 'Âlamgir's reign, and was appointed tutor to Zib-un Nisâ Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24[b].

Shaykh Ḥusâm-ud-Din, father of the writer's master, Sirâj-ud-Din 'Ali Khân Ârzû; was a Manṣabdâr under 'Âlamgir, and died A.H. 1115 (A.D. 1703), fol. 25[b].

Muḥammad Akram, with the *takhalluṣ* Ganimat, received his training under Mir Muḥammad Zamân Râsikh; spent some time in the company of Mirzâ Urluq Beg, the Faujdâr of Sialkot; wrote the Maṣnawi نیرنگ عشق, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzâ 'Abd-ul-'Aziz (the son of the just mentioned Mirzâ); fell in love with a boy named Shâhid, fol. 25[b].

Khwâjah 'Abd-ur-Raḥim, with the *takhalluṣ* 'Âbid, of Tûrâni origin; led an ascetic life, and generally spent his time in the company of Nâṣir 'Ali, fol. 27[a].

Mîr Jalâl-ud-Din, with the *takhalluṣ* Siyâdat, a Sayyid of the Panjâb; settled in Lahore; was a great poet, and has left a Diwân; had three brothers, all of whom were good poets, fol. 27[a].

Mîr Aḥmad, with the *takhallus* Fâ'iq, the brother of Mîr Jalâl-ud Dîn Ṣiyâdat; is said to have been, as his brother was also, a pupil of Mirzâ Dârâb Jûyâ, fol. 28[b].

Mîr Najât, brother and pupil of Mîr Jalâl-ud-Dîn Siyâdat; insane during the last portion of his life; has left a Dîwân, fol. 30[a].

Mîr Madhûsh, another brother and pupil of Siyâdat: author of a Dîwân; held high posts in Lahore towards the end of 'Âlamgir's reign, fol. 30[a].

Mirzâ Abul Fatḥ with the *takhallus* Fâtiḥ, the brother's son of Muḥammad Ḥusayn 'Ârif Sabzwârî; came to India from Iṣfahân towards the end of 'Âlamgîr's reign, fol. 30[a].

Muḥammad Sa'îd Qurayshî, of 'Aẓîmâbâd, Patnah, a companion of 'Âqil Khân Râzî; well versed in the various branches of Arabic and Persian literature; left fifty-five works:

از تالیف و تصنیف مثل شرح مقامات حریری و شروح کافیه و شافیه و تهذیبه و دیگر متداولات مانند عروض و قوافی وغیر ذلک قریب پنجاه و پنج نسخه دارد ٭

The scholars of 'Aẓîmâbâd treat his works as authorities. He wrote a Dîwân, in which he adopts the *takhallus* Sa'd and also Ġâlib, and left a Maṣnawî, fol. 30[a].

Muḥammad 'Âshiq *Himmat*, a pupil of Miyân Nâṣir 'Alî. The writer had heard from his (Nâṣir Ali's) son, Miyân Alî 'Aẓîm, that Muḥammad 'Âshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islâm by Nâṣir 'Ali. He lived in Lahore; but, having incurred the displeasure of Himmat Khân Bahâdur, went to Gorakhpûr and Oude, and spent some time with Abul Fatḥ Khân *Junûn*. He left a Dîwân and a Maṣnawî. fol. 30[b].

Shaykh 'Abd-ul-Wâḥid, with the *takhallus* Waḥshat, of Thanesar; received training from Miyân Nâṣir 'Alî, through whom he gained reputation; lived with Shâh Gulshan Ullah in Aurangâbâd, and left a Dîwân and Maṣnawî, fol. 31[a].

Mirzâ Abû Turâb, with the *takhallus* Bayḍâ, of Persian origin; lived in the company of Nawwâb Dulfaqâr Khân of 'Âlamgîr's time, and received liberal rewards from him. fol. 32[a].

Mîr 'Alî Riḍâ, with the *takhallus* Ḥaqîqat, a relative of Mîr Mafâkhir Ḥusayn Ṣâqib of Sirhind; wrote a Maṣnawî in the metre of Yûsuf and Zalîkhâ, fol. 32[a].

Shâh Muḥammad Afḍal, with the *takhallus* Afḍal; was a relative of Shâh Muḥammad Abul Ma'âlî, a saint of Lahore, fol. 32a.

Mullâ Jamâl, who adopted the *takhallus* Suwaydâ, and also Farḥatî and Ijâbat, was a poet of Lahore; left three Dîwâns and nine Maṣnawîs, fol. 32b.

Shaykh Muḥammad Afḍal, with the *takhallus* Muḥaqqar, of Ilahâbâd, was a Khalîfah of Mîr Sayyid Muḥammad of Kâlpî. His genealogy reaches 'Abbâs, the uncle of the Prophet. His original home was Sayyidpûr in Ġâzîpûr, but he settled in Ilahâbâd at the desire of his *Pîr*. He composed several works in Arabic and Persian, and his حل مثنوی مولانا روم is well-known.' He died on Friday 15, Dulḥijjah, A.H. 1114 (A.D. 1702), fol 33a.

Rabî'â-i Balkhî, a poet of the latter part of 'Âlamgîr's time; received his *takhallus* from Mullâ Shaukat, fol. 33a.

Muḥammad Sa'id, with the *takhallus* I'jâz, a middle-class man of Shâhjahânabâd, was a pupil of Shaykh 'Abd-ul 'Azîz 'Izzat. He spent his last days in Multân in the company of the Sûbahdâr of that place. He died A.H. 1117 (A.D. 1705), fol. 33a.

Ḥâjî Muḥammad Aslam, with the *takhallus* Sâlim, originally from Kashmîr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fânî, the master of Mullâ Ṭâhir Ġanî. For a long time he was attached to the service of Muḥammad A'ẓam Shâh, who permitted him to go on pilgrimage. On his return he visited Mirzâ Bîdil, who held his Dîwân in high estimation. He died in Kashmîr, A.H. 1119 (A.D. 1707), fol 34a.

Shâhzâdah Muḥammad A'ẓam Shâh, entitled 'Âlî Jâh, with the *takhallus* A'zam, was born in A.H. 1050 (A.D. 1640). He died 18 Rabî' I, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humâyûn, near the tombs of Murâd Bakhsh and Dârâ Shikûh. Mirzâ Bîdil, Mîr Muḥammad Zamân *Râsikh*, Ḥâjî Aslam *Sâlim* and Ḥakîm Shaykh Ḥusayn Shuhrat were his court poets. He composed beautiful Hindî poems, and his compositions on music are well known, fol. 36a

Izad Bakhsh, with the *takhallus* Rasâ, the grandson of Âṣaf Khân Ja'far and the pupil of Shaykh 'Abd ul 'Azîz '*Izzat*, was a Shî'ah, converted to the Sunnî belief by his master 'Izzat, and therefore for a long time used the *takhallus* Sunnî, which he subsequently changed to Rasâ. His two compositions are mentioned thus:—

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت در رویه تشیع نوشته و ریاض الوداد نام منشاتی بطرز خاص خود گذاشته که خیلی اشتهار دارد *

He served 'Âlamgîr in several capacities; but when Sulṭân Muḥammad 'Aẓîm, the second son of Shâh 'Âlam, advanced from 'Aẓimâbâd to Akbarâbâd, and preparations for a war between the royal army and 'Âli Jâh were being made, Îzad Bakhsh Rasâ, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38ª.

Mîr Najîb, with the *takhalluṣ* 'Âli, the Amîn of Jizyah at Akbarâbâd towards the close of 'Âlamgîr's reign; has left a short Dîwân, fol. 38ᵇ.

Sayyid Ḥasan, with the *takhalluṣ* Îmâ, of Bilgrâm in Qannauj, was well-versed in Arabic, Persian and Hindî. He was the elder brother of Sayyid 'Abd-ul-Wâḥid, *takhalluṣ* Dauqî, and died in youth, A.H. 1119 (A.D. 1707), fol. 39ª.

Muḥammad Riḍâ, with the *takhalluṣ* Niyâz, spent most of his time in Aḥmadâbâd, and died A.H. 1120 (A.D. 1708), fol. 39ª.

Mirzâ Barkhwurdâr Beg, with the *takhalluṣ* Fardî, the son of Yâdgâr Beg of A'ẓam Shâh's time was the pupil of Mirzâ Bîdil. He was killed in battle with Muḥammad A'ẓam Shâh. A.H. 1119 (A.D. 1707), fol. 39ª.

Shaykh Kamâl-ud-Dîn, with the *takhalluṣ* Afsarî, of Dihlî, the *Khalîfah* of Sayyid Muḥammad of Kâlpî, flourished in 'Âlamgîr's time. He composed the Maṣnawî راح و ریحان, fol. 39ᵇ.

Sayyid Ḥusayn, entitled Imtiyâz Khân, with the *takhalluṣ* Khâliṣ, was a Riḍawî Sayyid of Persia. He came to India in the beginning of 'Âlamgîr's reign, and the Emperor married him to the daughter of Mîr Hâdî, better known as Faḍâ'il Khân. He was the Dîwân of 'Aẓîmâbâd under Prince Muḥammad 'Aẓîm-ush-Shân, and the *Havîlî* built by him in 'Aẓîmâbâd on the bank of the Ganges still looks fresh. He received the title of Imtiyâz Khân from Bahâdur Shâh. He composed a long Dîwân, to which Mukhliṣ Khân, *takhalluṣ* Paydâ, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistân, and Mîr 'Abd-ul-Jalîl Bilgrâmî wrote the following *Târîkh* of his death: آه آه امتیاز خان fol. 40ª.

Khâliṣ, another poet, who lived in Hindûstân and Dakhan. Nothing is known of his origin and family connections. His Dîwân

had been seen by Ârzû. He composed a Maṣnawî in praise of Indian fruits, fol. 42ª.

Mun'im Khân Khân Khânân Bahâdur Shâhî, with the *takhalluṣ* Mun'im, once a companion of Rûḥ Ullah Khân, *Mîr Bakhshî* of 'Âlamgîr's time. He was the Wakil, and later the Dîwân, of Prince Muḥammad Mu'aẓẓam Bahâdur Shâh. On Bahâdur Shâh's accession to the throne Mun'im became *wazîr* of all the dominions of India, and received the title of Khân Khânân. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works البيات منعمی and مكاشفات منعمی, fol. 42ᵇ.

Shaykh Jamâl Ullah, with the *takhalluṣ* Lâmi', of Akbarâbâd, who spent his whole life in earning his livelihood by teaching Hindû boys, and died in Bahâdur Shah's time. His Dîwân and Maṣnawî consist of from two thousand to three thousand verses, fol. 43ᵇ.

Karam 'Alî, with the *takhalluṣ* Karam, a soldier of Bahâdur Shâh, in whose praise he composed Qaṣîdahs, fol. 43ᵇ.

Mirzâ Muḥammadî Beg, with the *takhalluṣ* Bîrang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44ª.

Rafî' Khân, with the *takhalluṣ* Bâḍil, the brother's son of Wazîr Khân 'Âlamgîrî. He versified the prose work, Ma'ârij-un-Nubûwat, in forty thousand verses in the metre of the Shâh Nâmah, and entitled it حملۂ حیدری He died in Bahâdur Shâh's reign, fol. 44ᵇ

'Âqil Khân, with the *takhalluṣ* 'Âshiq, one of the best pupils of Mirzâ Bîdil. He died in youth, A.H. 1124 (A.D. 1712). He left a Dîwân, fol. 45ª.

Nawâzish Khân, with the *takhalluṣ* Ṭâli', the son of Islâm Khân Rûmî. His house was always full of poets. Mîr Aḥsan Îjâd and Nûr Muḥammad Ḥusayn Najib were his companions. He wrote a short Dîwân, and died in the time of Bahâdur Shâh, fol. 46ª.

Mukhliṣ Khân, with the *takhalluṣ* Paydâ, a Sayyid of Persia, who held the post of تن بخشی under 'Âlamgîr, and died in the reign of Bahâdur Shâh, fol. 46ª.

Ḥakîm Mirzâ Muḥammad Ni'mat Khân, with the *takhalluṣ* 'Âlî, and entitled Dânishmand Khân, was originally from Mashhad. After performing the pilgrimage he came to India in the middle of 'Âlamgîr's reign. He was skilled both in prose and poetry, and wrote ظفر نامۂ بهادر شاهی in prose. His work, entitled قصۂ حسن و عشق, is beautiful. His *taḍmîn* of the verses of نصاب الصبيان in وقایع حيدرآباد is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahâdur Shâh. His Dîwân consists of five thousand verses, fol. 46ᵇ.

Muḥammad Yûsuf, with the *takhallus* Qadîm, the uncle's son of Quṭb-ud-Dîn *Mâ'il*, received full training under Sarkhwush, and died in early youth. fol. 49ᵃ.

Mirzâ Akbar, with the *takhallus* Akbar, of Daulatâbâd in Dakhan, was the author of a Dîwân and two Maṣnawîs. Nothing further is known of him, fol. 48ᵃ.

Mîr Sayyid Muḥammad, with the *takhallus* Ṣâqib, a pupil of Mîr Ṭâhir 'Alawî. He suffered from insanity. He left a Dîwân, fol. 49ᵃ.

Mîr 'Abd-ul-'Alî, with the *takhallus* Tâli', of Sabzwâr, received training from Mîr Ṣâqib, fol. 49ᵇ.

Âqâ Ibrâhîm, with the *takhallus* Fayḍân, the son of Âqâ Muḥammad Ḥusayn Khân *Nâjî*. A large number of poets always assembled in his house, the author being one of them. Mirzâ Bîdil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dîn Jahândâr Shâh, A.H. 1124 (A.D. 1712), fol. 49ᵇ.

Mirzâ Ayyûb, with the *takhallus* Jaudat. His father, Muḥammad Salîm, came from Badakhshân to India. In A.H. 1114 (A.D. 1702) he became Amîn of Jizyah at Alwar in Mewât. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihlî, and Sarkhwush composed the following *Tarîkh* of his death : ایوب بهشت کرده مسکن, fol 51ᵃ.

Aḥmad, with the *takhallus* 'Ibrat, an educated man of Shâhjahânâbâd and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51ᵇ.

Ḥaḍrat Shâh 'Abd-ul- Aḥad, with the *takhallus* Waḥdat, but better known as Miyân Gul, the grandson and the *Khalîfah* of Shaykh Aḥmad Sirhindî, popularly called Mujaddid Alf Ṣânî. He was a darwish of high rank, and lived in Fîrûzâbâd, old Dihlî. where he died in the reign of Muḥammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small Dîwân, fol. 52ᵃ.

Âqâ Muḥammad Ḥusayn Khân, with the *takhallus* Nâjî, originally from Shîrâz, was skilled in caligraphy; wrote good Naskh and Ta'lîq hands, and has left a Dîwân. He lived for the most part in Jahânâbâd, but towards the end of his life he was sent to Bengal as Dârogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53ᵃ.

Muḥammad Afḍal, with the *takhallus* Sarkhwush, the second son of Muḥammad Zâhid, who was attached to the service of 'Abd Ullah Khân Zakhmî, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmîr, A.H.

1050 = A.D. 1640, in the reign of Shâh Jahân. Ṭâhir Naṣrâbâdi's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhallus* Khwushgû. He died in Muharrâm, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyât* consists of about forty-five thousand *bayts*. His other compositions are : مثنوی نور علی نور which he wrote in imitation of Maulânâ Rûmis Maṣnawi. مثنوی — ساقی نامه — مثنوی حسن و عشق جنگنامهٔ محمد and مثنوی دربیان بعضی خصوصیات هندوستان - قضا و قدر اعظم شاه—His prose works are : کلمات الشعرا—جوش و خروش and دیباچهٔ دیوان. fol. 53b.

Ḥakim 'Abd-ur-Razzâq, with the *takhallus* Mashrab a Sayyid of Isfahân, came to India towards the end of 'Âlamgir's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawâzish Khân Ṭâli'. He was well skilled in *ma'qûlât*, *manqûlât* and medicine. He died in A.H. 1127 = A.D. 1715. fol. 59b.

Ḥâfiẓ Muḥammad Jamâl, with the *takhallus* Talâsh, flourished in the reign of Shâh 'Âlam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a Diwân. fol. 60a.

Khwâjah Abul Fatḥ Khân, with the *takhallus* Junûn, was of Kashmiri origin. In 'Âlamgir's reign, he was the Diwân of Gorakhpûr, in Oude, where he settled. In Shâh 'Âlam Bahâdur Shâh's reign he became the Diwân of Lucknow, and subsequently of 'Azimâbâd. He died in the latter place, after his dismissal. His body was removed to Gorakhpûr, where it was interred in the grave built by him. He is the author of a Diwân. His grandson, Khwâjah Muẓaffar, was still living in Patna, fol. 60a.

Mirzâ Abul Ma'âli, entitled Wazârat Khân, with the *takhallus* 'Âli, was a native of Îrân, but flourished in India, and held the post of Dîwân under Farrukh Siyar. He is the author of a Dîwân, and died in A.H. 1128 = A.D. 1716, fol 60b.

Mirzâ Mubârak Ullah, with the *takhallus* Wâḍiḥ, the grandson of Irâdat Khân, the Ṣubahdâr of the Deccan in 'Âlamgîr's time, was a pupil of Mîr Muḥammad Zamân Râsikh, and composed a Qaṣîdah, entitled فلک المعارج. He died in the reign of Farrukh Siyar. He left a bulky Diwân and a prose work on Ṣûfism. He left another prose work, in praise of the royal bath room, fol. 61a.

Shaykh 'Iṣmat Ullah, with the *takhallus* Kâmil, a Shaykhzâdah of Murâdâbâd, received the *takhallus* from Mirzâ Bidil. He died in the reign of Farrukh Siyar, fol. 62b.

Mîr 'Abd-ur-Raḥmân, with the *takhallus* Girâmî, the son of Amânat Khân of 'Âlamgîr's time, fol. 63ª.

Mirzâ Faqîrâ, entitled Sayf Khân, the son of Tarbiyat Khân of 'Âlamgîr's time, was a good soldier, fol. 63ᵇ.

Gustâkh, a good poet, fol. 63ᵇ.

Muḥammad Amîn, with the *takhallus* Maṭla', of whom, however, the author knew nothing. Khân Ṣâḥib (Ârzû) had seen his Dîwân, fol. 63ᵇ.

Mîr Muḥammad 'Alî, with the *takhallus* Maṭla', a Sayyid of Irân, was a companion of Mâhyâr Khân, the Faujdâr of Islâmâbâd, Mathrâ, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64ª.

Mirzâ Ḥâtim Beg, with the *takhallus* Ḥâtim, well-skilled in Shikastah hand. Khwushgû practised Shikastah hand under him. He learnt the Shikastah hand from Mîr Ġulâm 'Alî Buzurg and (?) Mîr 'Abd-us-Ṣamad Sukhan (the pupil of Dirâyat Khân, son of Kifâyat Khân). He was a disciple of Ḥazrat Shâh Gulshan Ullah, and died in Farrukh Siyar's time, fol 64ª.

Mirzâ Muḥsin, with the *takhallus* Ḏu'lqadr, enrolled himself as a soldier under prince Shujâ', and was from his early age a companion of Mirzâ Bîdil. Khwushgû saw him, he being then more than ninety years of age, in the company of Bîdil, fol. 64ᵇ.

Mîr Sayyid Ja'far, with the *takhallus* Rûḥî, was a Ni'mat Ullâhî Sayyid. One of his ancestors, named Maḥmûd, settled in Jalesar, a dependency of Âgrah. He wrote a Dîwân, fol. 65ª.

Sadânand, with the *takhallus* Bîtakalluf, uncle of Khwushgû, was originally from Lakhnautî. His ancestors served under Dârâ Shikûh. He wrote a Dîwân, which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D 1717, fol. 65ᵇ.

Mîr Muḥammad Ḥanîf, with the *takhallus* Ulfat, the elder brother of Mîr Muḥammad Afḍal Ṣâbit, died in A.H. 1130 = A.D. 1718, fol. 66ª.

Mirzâ Abû Ṭâlib, with the *takhallus* Ḥinâ'i, of Iṣfahân, chief caligrapher of Sulṭân Ḥusayn Ṣafawî's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718, fol. 66ª.

Mirzâ Muḥammad Muḥsin, with the *takhallus* Tâ'ṣîr, lived in Yazd, in Sulṭân Ḥusayn Ṣafawî's time. In Farrukh Siyar's time he sent his Dîwân to Ḥakîm-ul-Mamâlik Shaykh Ḥusayn Shuhrat, and the quotations are from it, fol. 66ª.

Mîrzâ Ġâzî, with the *takhallus* Shahîd, a relative of Mirzâ Raushan Ḍamîr, and the pupil and sister's son of Muḥammad Zamân Râsikh, was an intimate friend of Aḥmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718 He wrote the Maṣnawî هفت پيكر in imitation of Zulâlî's سبعه سياره . His other Maṣnawî is شور جنون , fol. 67ª.

Sayyid 'Abd Ullah, with the *takhallus* Qâbil, a Bilgrâmî Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67ᵇ.

Mîr Muḥammad Aḥsan, with the *takhallus* Îjâd, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Ġaznawî. After spending some days in the company of Nawâzish Khân Ṭâli', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'ẓam Shâh, and enjoyed there the society of Mirzâ Bîdil. Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muḥammad Mâh, alias Khayr Andîsh Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Niẓâm-ul Mulk, and got through him the *manṣab* of three hundred under Prince 'Aẓim-ush-Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death. fol. 68ᵇ.

Mirzâ Dâ'ûd Mashhadî, the Mutawallî of the tomb of the eighth Imâm 'Alî Musî Riḍâ, was one of the best poets of Mashhad. He died in the reign of Sulṭân Ḥusayn Ṣafawi, at the age of seventy, fol. 69ᵇ.

Nûr Muḥammad 'Alî, with the *takhallus* Tamkîn, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmîr towards the close of 'Âlamgîr's reign. It is known from Gulâb Râi Mukhliṣ, the Munshî of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mîr Tamkîn was the brother's son and pupil of Mîr 'Abd-ur-Rasûl Istiġnâ, and that he died in A.H. 1132 = A.D. 1720. fol. 70ª.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70ᵇ.

Bhûpat Râi Bayrâġî, with the *takhallus* Bîġam, a Khatri Hindû, whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Chand, and after relinquishing the world became the disciple of Narâyan Bayrâġî. He wrote the Hindi work پريوده چندر نايک in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû in his fourteenth year, derived

knowledge from him. He left several compositions. His Magnawî on the stories of the Indian saints قصص نقرای هند is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 70b.

Mirzâ Abd-ul Qâdir, with the *takhallus* Bîdil, was a Mugal of the Arlâs tribe. His father, Mirzâ 'Abdul Khâliq, was a man of great piety. Bîdil was born in A.H. 1054 = A.D 1646. Maulânâ Qâsim Darwish, a friend of his father, found out the Târikh انتخاب for the date of his birth. He finished the Qurân at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzâ Qalandar. At first he was attached to the service of Shâh Shujâ', the second son of Shâh Jahân. He at first adopted the *takhallus* of Razmî, which he subsequently changed to Bîdil. He entered the service of Muhammad A'zam Shâh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh 'Abd-ul-'Azîz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shâhjahânâbad, where Khwushgû visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sûfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahâbhârat. His چہار عنصر and his رقعات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Safar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nâzim Khân, with the *takhallus* Fârig, was of Qumm. He came to Sind, and thence to Dihlî, where he received a *mansab* and the title of Nâzim Khân. He died in the beginning of Muhammad Shâh's reign, fol. 97a.

Sayyid Amîr Khân, 'Âlamgîr Shâhî, a Sayyid of Sind, was the Sûbahdâr of Akbarâbâd in Bahâdur Shâh's time, and became the Sadr of Hindûstân in Farrukh Siyar's time. He died in the beginning of Muhammad Shâh's reign. He is said to have left a small Dîwân. His *takhallus* could not be ascertained, fol. 97b.

Mirzâ Arjumand, with the *takhallus* Âzâd and Junûn, the son and pupil of Mirzâ 'Abd-ul Ganî Beg Qubûl, fol. 98a.

Muhammad 'Atâ Ullah, with the *takhallus* 'Atâ, a native of Amroha in Moradabad, was a pupil of Mirzâ Bîdil, and died A.H. 1136 = A.D. 1724, fol. 98a.

Sayyid Salâbat Khân, with the *takhallus* Sayyid, from Surat,

pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mîr Âtish in Farrukh Siyar's reign, and a friend of Ṣamṣâm-ud-Daulah, son of Amîr-ul-Umarâ Bahâdur. He is the author of a Dîwân, and died A.H. 1137 = A.D. 1725, fol. 99ᵃ.

Mirzâ 'Abd-ul Ġanî Beg, with the *takhalluṣ* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihlî. He wrote poems in praise of Ṣamṣâm-ud-Daulah, Nawwâb Niẓâm-ul-Mulk, and Mîr Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99ᵇ.

Mîr 'Abd-ul Jalîl, with the *takhalluṣ* Wâsiṭî, of Bilgrâm, at first adopted the *takhalluṣ* Ṭarâzî. His father, Mîr Sayyid Aḥmad, was a pious man. 'Abd-ul Jalîl was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgîr in A.H. 1111 = A.D. 1700, and obtained a *manṣab* and the posts of Bakhshîgarî and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sîstân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the Maṣnawî امواج الخیال. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101ᵇ.

Lâlah Sukhrâj, with the *takhalluṣ* Ṣabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazîr. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bîdil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliyâ, as Mîr Sâmân and Dîwân. He was present in the army of Amîr-ul-Umarâ Sayyid Ḥusayn 'Alî Khân in the conquest of the Deccan, and composed a Maṣnawî of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103ᵃ.

Furṣat, of Kashmîri origin, received training from Ḥadrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105ᵇ.

Bhûpat Râi, with the *takhalluṣ* Bâniyah, of Sahâranpûr, lived in A'ẓam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106ᵃ.

Gulâb Râi, with the *takhalluṣ* Mukhliṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatrî Hindû. In the reign of 'Âlamgîr, when the author was in Ajmîr, he visited Mukhliṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khân were staying there, fol. 106ᵇ.

Shaykh Sa'd Ullah, with the *takhallus* Gulshan, a Shaykhzâdah of Burhânpûr, was a great saint of the Naqshbandî order, and a disciple of Shaykh 'Abd-ul Ahad, alias Gul Muhammad, with the *takhallus* Ahad. He spent twenty years in Ahmadabâd, Aurangâbâd, and in cities in the Deccan, and twenty years in Shâhjahânâbâd, in the mosque built by Zîb-un-Nisâ on the banks of the Jamnâ. His Kulliyât consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumâdâ I, A.H. 1140 = A.D. 1728, and was buried in Ahdîpûrah, near Shâh Ganj, in a place belonging to Khwâjah Muhammad Nâsir, fol. 106ᵇ.

Mîr 'Abd-us-Samad, with the *takhallus* Sakhun, a Persian Sayyid. He received the *takhallus* from Mirzâ 'Abd-ul Qâdir Bidil, from whom he received training at first. He finally went to Ahmadâbâd with Mubâriz-ul-Mulk Sarbaland Khân, and died there A.H. 1141 = A.D. 1729, fol. 110ᵃ.

Miyân Fadl Ullah, with the *takhallus* Khwushtar and Hunar, the second son of Miyân Muhammad Afdal Sarkhwush, was in the service of 'Alî Ahmad Khân, through whose influence he received the *mansab* of five hundred and the title of Hunarwar Khân. He died in youth, A.H. 1141 = A.D. 1729, fol. 111ᵃ.

Mîr 'Azmat Ullah, with the *takhallus* Bikhabar, was the son of Mîr Lutf Ullah. He wrote several Sûfî treatises and Masnawîs. Mirzâ Bîdil enjoyed his society, and it is said in the *Tadkirah* of Gulâm 'Alî Azâd that Bikhabar in his *Tadkirah*, entitled سفینهٔ بیخبری, gives in detail an account of his intercourse with the Mirzâ. He died on Monday, 24 Dûlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Nizâm-ud-Dîn Auliyâ. His Kulliyât consists of about fifteen thousand verses, fol. 111ᵇ.

Mîr Sayyid Lutf Ullah, with the *takhallus* Ahmadî, but better known as Shâh Laddhâ, Bilgrâmî, was born in A.H. 1053 = A.D. 1645. He was in the service of Najâbat Khân. At the age of twenty-two he renounced the world, and went to Shâh Burhân Shattârî at Burhânpûr, and then to Mîr 'Abd-ul-Jalîl. Subsequently, he interviewed Mîr Sayyid Ahmadî of Kâlpî, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumâdâ I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113ᵃ.

Sayyid Gulâm Mustafâ, with the *takhallus* Fârig, the brother's

son of Sayyid Luṭf Ullah Bilgrâmî, was on the staff of Nawwâb Mubâraz-ul-Mulk Sarbaland Khân, and was killed in Gujarât, in the battle fought with راجہ ابھی سنگہ of Jodepûr, on 8 Rabî' II, A.H. 1143 = A.D. 1731, fol. 114ᵃ.

Khwâjah Muḥammad 'Âqil, with the *takhalluṣ* 'Âqil, a descendant of Aḥmad-i Jâm Zandah Fîl. He and his brother, Khwâjah Kâmil, were in the service of Muḥammad A'ẓam Shâh. Subsequently, when his brother became the Dâroġah of the artillery of Amîr-ul Umarâ Ṣamṣâm-ud-Daulah, he retired from the service. He wrote the Maṣnawî مرات الجمال, a copy of which, written in his own hand, was with Khwushgû. He also wrote Hindî poems under the *takhalluṣ* بُد ھونت. He died A.H. 1143 = A.D. 1731, fol. 115ᵃ.

Ikhlâṣ Khân, with the *takhalluṣ* Wâmiq, a Khatrî Hindû of Kalânwar (کلانور), embraced Islâm under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Âlamgîr, in the presence of Maulavî Siyâlkotî, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munshî-ul-Mamâlik. In Muḥammad Shâh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117ᵇ.

Shaykh Muḥammad Riḍâ was from Sîstân, but on account of his service lived for the most part in Bhakar. He was a pupil of Mîr 'Abd-ul Jalîl Bilgrâmî, and died in A.H. 1143 = A.D. 1731, fol. 118ᵃ.

Lâlah Sheo Râm Dâs, with the *takhalluṣ* Ḥayâ, the second son of Râi Bhûktî Mal Asad Khânî, was a pupil of Mirzâ Bîdil, and wrote a prose work, entitled گلگشت بہار ارم, in the style of the Mirzâ's Chahâr 'Unṣur. He died in Akbarâbâd, A.H. 1144 = A.D. 1729, fol. 118ᵃ

Arshad 'Alî, with the *takhalluṣ* Rasâ'î, born in Hindûstân, was a disciple of Sayyid Shâh Bhîkah, and a friend of Ârzû. He died in Dihlî, A.H. 1144 = A.D. 1732, fol. 122ᵃ.

Mîr Ġulâm 'Alî, with the *takhalluṣ* Aḥsanî, a Sayyid of Gawâliyar. Sirâj-ud-Dîn 'Alî Khân Ârzû learnt poetry for some time under him, fol. 122ᵃ

Aḥmad Yâr Khân, with the *takhalluṣ* Yaktâ, the son of Allâh Yâr Khân, *Thânahdâr* of Ġaznîn, was the grandson of Khanjar Khân. Towards the close of his life, in the reign of Muḥammad Shâh, he succeeded his father as *Thânahdâr* of Ġaznîn. He died there, A.H. 1145 = A.D. 1733, fol. 122ᵇ.

Maulavî Imâm-ud-Dîn, with the *takhalluṣ* Riyâḍî, the son of

Lutf Ullah, *takhallus* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1733, fol. 123ᵃ.

Fath Muhammad, with the *takhallus* Fâ'id, the Munshî of Mu'taqid-ud-Daulah Shâh Wardî Khân Qarâwal Begî. The author saw him several times in the house of Khwushhâl Chand, the Dîwân of the Khân. He died, A.H. 1145 = A.D. 1733. He left a small Dîwân, fol. 123ᵇ.

Zâhid 'Alî Khân, with the *takhallus* Sakhâ, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lâr. He came to India during the reign of Muhammad Shâh, from whom he received the *mansab* of 5,000. Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur promised him the rank of 7,000, but soon afterwards Sakhâ was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Dîwân. The author saw a *Bayâd* of the poet, written by himself, fol. 124ᵃ.

Shâh Mubârak, with the *takhallus* Âbrû, one of the *Pîrzâdahs* of Gawâliyar; a pupil of Sirâj-ud-Dîn 'Alî Khân Ârzû, was well-versed in *Rikhtah*, in which he left a voluminous Dîwân. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124ᵇ.

Ni'mat Ullah Khân, with the *takhallus* Ni'mat, a Ni'mat Ullâhî Sayyid, was the son of Nawwâb Rûh Ullah Khân Mîr Bakhshî of 'Âlamgîr's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muhammad Shâh he was the Sûbahdâr of 'Azîmâbâd, Patna. He was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; and died, A.H. 1147 = A.D. 1735, fol. 125ᵇ.

Muhammad Mâh, with the *takhallus* Sadâqat, the brother's son of Muhammad Akram Ganîmat, was from the Panjâb, and occasionally visited the house of Ârzû. He died in A.H. 1148 = A.D. 1736, fol. 126ᵇ.

Hakîm-ul-Mamâlik Shaykh Husayn, with the *takhallus* Shuhrat, was originally from Arabia. His father settled in Shîrâz, but Shuhrat came to India, and spent his life in the service of Prince Muhammad A'zam Shâh. He was well versed in medicine. He frequented the society of Mirzâ Bîdil and Hâjî Aslam Sâlim. Khwushgû visited him several times. He died in A.H. 1149 = A.D. 1737. His Dîwân is popular, fol. 128ᵇ.

Muhammad Sunnâ Khân, with the *takhallus* Wahshat, originally from Kashmîr, lived with Ikhlâs Khân, the newly converted Muslim who wrote the تاریخ فرخ شاهی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131ᵃ.

Nûr Ullah, with the *takhallus* Nuzhat, of Kashmîr, was a pupil

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131ª.

Mîr Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣabdâr* under Muḥammad Shâh, fol. 131ᵇ.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmîr, was the brother's son of Rukn-ud-Daulah I'tiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132ª.

Shâh Muḥammad Ḥusayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Ṭâli'. He died after A.H. 1140 = A.D. 1728, fol. 132ᵇ.

Mirzâ Muḥammad Aḥsan, brother of 'Ârif Ullah Khân's wife, fol. 132ᵇ.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Ḍulfaqâr 'Alî Khân. He was in the army of Muḥammad A'ẓam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qaṣidahs and Masnawîs, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133ª.

Mullâ Khâshi', originally from Persia, lived in Kashmîr. He was a pupil of Mullâ Sâṭi', fol. 134ª.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâj, a disciple and pupil of Ḥaḍrat Shâh Gulshan, was very kind to the author. He died in Shâhjahânâbâd after A.H. 1140 = A.D. 1728, fol. 134ᵇ.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihlî. He died after A.H. 1140 = A.D. 1728, fol. 134ᵇ.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhliṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135ª.

Muġal Khân, with the *takhalluṣ* Qâbil, the son of Muġal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bîdil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135ᵇ.

Muḥammad Muqîm Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Dîwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136ª.

Muḥammad 'Alî, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ârzû, and in the beginning of Muḥammad Shâh's reign was in service in Bengal, fol. 136ᵃ.

Farrukh. lived in Amnâbâd, Lahore, fol. 136ᵇ.

Mîr Muḥammad Nâṣir, with the *takhalluṣ* Sâmân, a Sayyid of Jaunpûr, flourished under Mirzâ Jânjânân Maẓhar, and finally settled in his native country as a Bakhshî and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137ᵃ.

Mîr Muḥammad 'Alî, with the *takhalluṣ* Râ'ij, a Sayyid of Tarshîz, lived for a long time in Siyâlkot, Panjâb; and died, A.H. 1150 = A.D. 1737. The author read his Dîwân with great pleasure, fol. 137ᵃ.

Muḥammad Muqîm, with the *takhalluṣ* Âzâd, of Akbarâbâd, was a pupil of Ḥâjî Aslam Sâlim. In the reign of Bahâdur Shâh, he was with Sayyid Amîr Khân, Ṣûbahdâr of Tattah. He was a friend and companion of Ârzû, Mirzâ Ḥâtim Beg and Miyân 'Ali 'Aẓîm, and died in A.H. 1150 = A.D. 1737. He is the author of a Dîwân, a copy of which reached Anand Râm Mukhlis at Shâhjâhânâbâd, fol. 138ᵇ.

Mirzâ Abû Turâb, with the *takhalluṣ* Ġubâr, son of Muḥammad 'Alî Khân ibn-i Mirzâ Ḥabîb, was of a noble family of Persia. His father and Mukhliṣ Khân Paydâ were *Tanbakhshîs* تن بخشی of 'Âlamgîr's time. As Ġubâr spent a great portion of his life in Aḥmadâbâd, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khân, the Ṣûbahdâr of Gujarât, and the Râjpûts, A.H. 1150 = A.D. 1737, fol. 138ᵇ.

Ṣamṣâm-ud-Daulah Khân-daurân Bahâdur Manṣûr Jang, with the original name Khwâjah 'Âṣim and the same *takhalluṣ* (Âṣim), was of Akbarâbâd, and held high position under Farrukh Siyar. In Bahâdur Shâh's time he held the post of Bakhshî under Prince 'Aẓîm-ush-Shân, and received the title of Ashraf Khân. Subsequently he was deputed to Bengal, and received the title of Khân-daurân Bahâdur, and distinguished himself in the battle fought with Jahândâr Shâh near Akbarâbâd. Soon after, he received the title of Ṣamṣâm-ud-Daulah. On Muḥammad Shâh's accession, 'Âṣim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khân, and after achieving victory received the *manṣab* of 8,000 and the title of Amîr-ul-Umarâ. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath' He was killed in the battle fought with Nâdir Shâh at Karnâl on the 21st of Dulqa'd, A.H. 1151 = A.D. 1738. After his death Nâdir Shâh used to

call him 'Rustum." He was a good poet, and occasionally composed selected verses, fol. 140ᵃ.

Mîr Afḍal, with the *takhalluṣ* Ṣâbit, of the noble Sayyid family of Khawâf, was the brother's son of Himmat Khân. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثيه) on the death of Imâm Ḥusayn in the form of a Maṣnawî Although his ancestors were Sunnîs, he professed the Shî'ah faith. He spent his last days in the house of Ḥakîm Imâm-ud-Dîn Aksîr, dying in A.H. 1152 = A.D 1739, at the age of fifty, fol. 141ᵇ.

Mîr Ḥaydar, with the *takhalluṣ* Tajrîd, an Indian Sayyid, a pupil of Sirâj-ud-Dîn 'Alî Khân, held a *manṣab* under a relative of I'timâd-ud-Daulah, but subsequently went to Sind with the Ṣûbahdâr of that place, and thence to Sûrat. He then came to Bengal, and enjoyed the company of Shujâ'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143ᵇ

Shaykh Sa'd Ullah, with the *takhalluṣ* Akhtar, but afterwards 'Âlî, was the best poet of Ajmîr. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmîr. He spent some time at Peshâwar, after which he entered the service of Muẓaffar Khân, the brother of Nawwâb Amîr-ul Umarâ, and then that of Burhân-ul-Mulk Sa'âdat Khân, finally attaching himself to the service of 'Alî Aṣġâr Khân, *takhalluṣ* Shujâ'. He is the author of a long Dîwân, and wrote several Maṣnawîs. He died in A.H. 1153 = A.D. 1740, fol. 145ᵃ.

Nawwâb Mu'tamin-ud-Daulah Isḥâq Khân, with the *takhalluṣ* Isḥâq, rose to distinction in the reign of Muḥammad Shâh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147ᵃ.

Khwâjah 'Abd Ullah, with the *takhalluṣ* Sâmî, belonged to the family of Mullâ 'Iwaḍ Wajîb, and flourished under Muḥammad A'ẓam Shâh. He was a friend of Mirzâ Bidil, and lived in Lahore. He died in A.H. 1155 = A.D 1742, fol. 147ᵇ.

Shâh 'Alî Akbar, with the *takhalluṣ* Anwar, was the son of Ḥaydar Khân, the friend of 'Umdat-ul Mulk Amîr Khân of 'Âlamgîr's time. For a long time he was in Kâbul with his father, but subsequently came to 'Aẓîmâbâd, Patna, where he lived with Âqâ Ḥusaynâ, whose daughter he married. He wrote good Nasta'lîq, Naskh, Shikastah and Shafî'â hands, and died in A.H. 1155 = A.D. 1742, fol. 148ᵃ.

Mirzâ Girâmî, the son and pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148ᵇ.

Mirzâ Mahdî, with the *takhallus* Ḥujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dârâb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Dîn Khân Bahâdur, fol. 149ᵇ.

Mullâ Sâṭi', of Kashmîr, was a pupil of Jûyâ. He was in the service of Ṣamṣâm-ud-Daulah Amîr-ul-Umarâ Bahâdur, and wrote a long Dîwân. He died after A.H 1150 = A.D. 1737, fol. 149ᵇ.

Muḥammad Mas'ûd, with the *takhallus* Râfi', of Kashmîr, was a pupil of Mullâ Sâṭi', and spent some time in the service of Ṣamṣâm-ud-Daulah, through whose influence he received a *Jâgîr* in Kashmîr; but subsequently he returned home. 150ᵇ.

Shaykh Faqîr Ullah, with the *takhallus* Âfirin, was a good poet of Lahore. The author saw Âfirîn's Dîwân with Miyân Nûr-ul 'Ayn Wâqif at Patyâlah, fol. 151ᵃ.

Mullâ Dânâ, of Kashmîrî origin, wrote the Shâh Nâmah of Farrukh Siyar فرخ سير شاهنامه with Nâẓım Khân. He lived on a *Jâgîr* for a long time in Kashmîr, and died after A.H. 1150 = A.D. 1737, fol. 153ᵇ

Ma'nîyâb Khân, with the *takhallus* Shâ'ir, whose name was Gul Muḥammad, was the son of a respectable Darwîsh of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mîrzâ Bîdil, and a court poet of Muḥammad Shâh. He died in A.H 1157 = A.D. 1744. He left a Dîwân and Maṣnawî, fol. 154ᵃ.

Aḥmad Yâr Khân, with the *takhallus* Mûjid, the brother's son of Imtiyâz Khân Khâliṣ, was a Sayyid of Mashhad, but lived for a long time in 'Aẓîmâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155ᵇ.

Karam 'Alî, with the *takhallus* Bîriyâ, son of Shâh Muḥammad Walî, an inhabitant of Karûnjî, in Patna, was a disciple of Ḥadrat Shâh Gulshan Ullah, and a pupil of Miyân 'Azîz Ullah 'Azîz. When the author enquired about Biriyâ in 'Aẓîmâbad, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155ᵇ.

Mihr 'Alî, with the *takhallus* Bikas, a Qâḍizâdah of ميترا (?) in Akbarâbâd, was a pupil of Mirzâ Bîdil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156ᵃ.

Niẓâm Khân, with the *takhalluṣ* Mu'jiz, of an Afgân tribe of Peshâwar, was a pupil of 'Abd-ul-Laṭif Khân Tanhâ, and flourished in the time of Farrukh Siyar, fol. 156[b].

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nuṣrat Ullah Khân, was a pupil of 'Abd-ul Laṭîf Khân Tanhâ. He is the author of seventy-thousand verses, fol 157[a].

Mirzâ Muḥammad 'Alî, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the Shâh Nâmah ساقنامه. The writer saw him one day in the assembly at Ṣamṣâm-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul Laṭîf Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157[a].

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umîd, born and brought up in Iṣfahân, was the pupil of Mirzâ Ṭâhir Waḥîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihlî in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157[b].

Abul Barakât Khân, with the *takhalluṣ* Ṣûfî, was a leading man of Kashmir. His brother, 'Abd-ul Majîd Khân, served as Dîwân under Farrukh Siyar and Muḥammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâṭi', fol. 158[a].

Mirzâ Qamar-ud-Dîn, entitled Niẓâm-ul-Mulk Âṣaf Jah Fatḥ Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzî-ud-Dîn Khân Bahâdur Fîrûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamgîr and his successors. He wrote fine prose. In the Dîwân which he sent to Mirzâ Bîdil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of Âṣaf Jâh, he changed it to Âṣaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748, fol. 158[b].

Dîdah Magûl, with the *takhalluṣ* Dîdah and entitled A'azz Khân, was a Tûrânî noble. He held the *manṣab* of 5,000, and was for a time the Ṣûbahdâr of Kashmir. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162[a].

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman, was from Persia. In the reign of Muḥammad Shâh, through the influence of Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162[a].

[A note on the margin says:—"It appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâgistânî that Ayman was born in Qumm,

and came in 'Âlamgir's time to Kâbul, where he spent some time, and came to Hindûstân in the time of Muḥammad Shâh, from whom he received the *manṣab* of 5,000. He was killed in the battle fought between Burhân-ul-Mulk Sa'âdat Khân and Nâdir Shâh, A.H 1151 = A.D. 1738.]

Ġulam Ashraf Khân, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol 162[a].

Aḥsan Ullâh Khân, *takhalluṣ* Râḍî, of Kashmîrî origin, was a brother of Qâḍî Khân Kashmîrî, and received the title of Faṣâḥat Khân in the reign of Muḥammad Shâh. He was a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, fol. 162[b].

Mîr Muḥammad 'Alîm, with the *takhalluṣ* Taḥqîq, was the son of Mîr Badî'-ud-Dîn Samarqandî, popularly called Mîr Matîn, and the pupil of Mirzâ Mu'izz Mûsawî Khân Fiṭrat. He led a happy and respectable life in 'Aẓîmâbâd. He was well versed in various arts. He spent many days in Shâhjahânâbâd, and visited Bengal. He is the author of a long Dîwân, and died in A.H. 1162 = A.D. 1749, fol. 162[b].

'Azîz Ullah, with the *takhalluṣ* 'Azîz, the son of Mullâ Mubârak, the tutor of Zîb-un-Nisâ Begam, was well versed in logic. He lived in Patna; fol. 163[b].

Shâh Yaqîn, with the *takhalluṣ* Yaqîn, a Muġal of Tûrânî origin, led the life of a Darwish, and spent his time in the coffee shops of Shâhjahânâbâd. He wrote a Dîwân; fol. 163[b].

Raḥmat Ullah, with the *takhalluṣ* Tamkîn, was the grandson of Mullâ Muḥammad Amîn, the renowned scholar of the times of Shâh Jahân and 'Âlamgîr. Tamkîn's original home was in Kashmîr. He was the tutor of Jawâhir Khân, and a pupil of Mirzâ 'Add-ul Ġanî Beg Qubûl; fol. 164[a].

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mûsawî Sayyids, came to India and settled in Sandîlah, Lucknow. He was a pupil of Mirzâ Bîdil; fol. 164[b].

Khayr Ullah, with the *takhalluṣ* Fidâ, originally of Gujarât, was a good Maṣnawi writer, but had little taste in Ġazals; fol. 165[b].

Sayyid 'Abd-ul Wâḥid, with the *takhalluṣ* Wâḥid and Ḏauqî, of Bilgrâm, was the elder brother of Mîr Aḥsan Îmâ. At first he entered the service of Prince Muḥammad A'ẓam Shâh, and later on, in the time of Muḥammad Shâh, attached himself to the staff of Nawwâb Mubâriz-ul Mulk. He was a friend and a pupil of Mîr

'Azmat Ullah Bîkhabar. He is the author of the work شکرستان خیال ; fol. 165[b].

Mîr Muḥammad Samî', with the *takhallus* Maẓhar, was a foreign Mugal. While *Muḥtasib* of Ajmîr, he received training in poetry from Muḥammad Muqîm Khan Masîḥ; fol. 166[a].

Khwâjah Maqṣûd, with the *takhallus* Jâmi', of Kashmîr, was a disciple of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He is the author of a Dîwân; fol. 166[a].

Mirzâ 'Alî Beg is said to have been originally from Îrân, but as he was born in Kashmîr, he is better known as a Kashmîrî. He was a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl; fol. 166[b].

Mirzâ Ta'lîm Beg, with the *takhallus* Furṣat, was seen by the author in Ajmîr. He lived for a long time with Muqîm Khân Masîḥ, and afterwards came to Shâhjahânâbâd; fol. 166[a].

Shâh Jawwâd, with the *takhallus* Jawwâd, an Îrânian born, lived in Mathrâ on the banks of the Jamnâ, and finally went to Bengal, where he died. He was very kind to the author. He wrote a Dîwân and Maṣnawî; fol. 167[a].

Shaykh Ṣadr-ud-Dîn Muḥammad, of Pishâwar, was a pupil of Mirzâ Bîdil; fol. 167[a].

Shaykh Muḥammad Ṣalâḥ, better known as Muḥammad Kâẓim with the *takhallus* Âgâh, the son of Shaykh Ṣadr-ud-Dîn Muḥammad, was a companion of Ma'nîyâb Khân, *takhallus* Shâ'ir, and was intimate with the author; fol. 167[b].

'Abd-ul-'Alî, with the *takhallus* Taḥṣîn, of Kashmîrî origin, a grandchild of Mirzâ Dârâb Jûyâ, lived for a long time in the house of Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 168[a]

'Abd-ul-'Aẓîm, with the *takhallus* Taḥsîn, of Lahore, placed himself in early life in the pupilship of Miyân Faqîr Ullah Âfirîn; fol. 168[a].

Ḥakîm Beg Khân, with the *takhallus* Ḥâkim, a nobleman of Lahore, whose father, Shâdmân Khân, was a Ṣûbahdâr there, was a pupil of Miyân Âfirîn, and wrote a *Tadkirah* of contemporary poets, which, however, the author did not see; fol. 168[b].

Naṣr Ullah, with the *takhallus* Yatîm, passed his days in Lahore, and was a pupil of Miyân Âfirîn; fol. 168[b].

Nuṣrat, originally from Kashmîr, lived in Lahore. He wrote a Dîwân; fol. 169[a].

Shâh Mîm (میم), with the *takhallus* Mîm, a disciple of Sayyid Barakat Ullah, entitled Ṣâḥib-ul-Barakât Bilgrâmî, was living in Shâhjahânâbâd, when the book was written; fol. 169[a]

Sayyid Ġulâm 'Alî, with the *takhallus* Âzâd, a Ḥusaynî Sayyid of Bilgrâm, was the grandson of Mîr 'Abd-ul Jalîl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169ᵇ

Mîr Ma'ṣûm, with the *takhallus* Wajdân, and entitled 'Alî Nasab Khân, the son of Mîr Muḥammad Zamân Râsikh, spent his time in the Panjâb, where he was very popular; fol. 170ᵃ.

Miyân 'Alî 'Aẓîm, with the *takhallus* 'Aẓîm, was the son of Miyân Nâṣir 'Alî. Khwushgû, from birth, enjoyed 'Aẓîm's favour. He had two brothers, (1) 'Alî 'Alîm, a soldier in the service of Sayyid Quṭb-ul-Mulk Bârh in Muḥammad Shâh's time, who died in Akbarâbâd, and (2) 'Alî Karîm, who died at the age of twenty; fol. 171ᵃ.

Abul Ḥasan, with the *takhallus* Mirzâ, who received the title of Qâbil Khân. His family came from Shîrâz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullâ Âfirîn, and associated with Dilîrdil Khân, Ṣûbahdâr of Tattah and Nâẓim of Kashmîr, after whose death Mirzâ attached himself to the service of his son, Himmat Dilîr Khân, accompanying him to Etawah. He wrote a voluminous Dîwân; fol. 172ᵃ.

Muḥammad 'Âqil, with the *takhallus* Yaktâ, a good poet; fol. 172ᵃ.

Rabî', with the *takhallus* Anjab, a pupil of Murtaḍâ Qulî Beg, *takhallus* Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah; fol. 172ᵇ.

Ṣûfî, with the *takhallus* Mastânah, a pupil of Shâh Âfirîn Lâhaurî; fol. 173ᵃ.

Muḥammad 'Âqil, with the *takhallus* 'Âqil, whose pedigree is not known, was long in the service of Nawwâb Niẓâm-ul Mulk Âṣaf Jâh in the Deccan. He has left a long Dîwân; fol. 173ᵃ.

Muḥammad Panâh, with the *takhallus* Qâbil, of a noble family originally of Kashmîr, a pupil of Mirzâ Bîdil, associated long with A'azz Khân, *takhallus* Dîdah. Subsequently, he came to Lahore with Himmat Dilîr Khân. He left several Maṣnawîs and Ġazals, and was very kind to the author; fol. 173ᵃ

Shaykh Muḥammad Aḥsan, with the *takhallus* Sâmi', a descendant of Râjah Todar Mal Khatrî, the Dîwân of Akbar's time. It was the grandfather of Sâmi' that embraced Islâm. Sâmi' was a pupil of Mirzâ Bîdil. The author was a friend of his from the time of Bahâdur Shâh. Sâmi' was in the service of Ẓahîr-ud-Daulah 'Aẓîm Ullah Khân. He wrote a Dîwân and Maṣnawîs; fol. 173ᵇ.

Miyân Ṣâdiq, with the *takhallus* Alqâ, was a Shaykhzâdah of

Hindûstân, and a friend of Miyân Nâṣir 'Alî. His verses numbered about two thousand. He was well versed in riddles and *Târîkh*, and composed a prose work entitled چهار کیفیت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174ᵃ.

Mîr Sayyid 'Alî Jaulân, a Qâḍîzâdah of Parganah Sunâm in Sirhind, came to Shâhjahânâbâd some eighteen years before the author wrote; fol. 175ᵇ.

Muḥammad Ashraf, with the *takhalluṣ* Yaktâ, was a native of Kashmir, where his poetical genius was still highly spoken of; fol. 175ᵇ.

Abul Fayḍ Must Ma'nî, although claimed as a pupil of Shaykh Sa'dî, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzâ Bîdil, who revised his poems. He afterwards received training under Ḥakîm Shaykh Ḥusayn Shuhrat; fol. 176ᵃ.

Mirzâ Zakî, with the *takhalluṣ* Nadîm, was an Amîr of the court of Nâdir Shâh, whom he accompanied to India. Here he became intimate with Qizilbâsh Khân, with whom he left his Dîwân when he returned to Persia. When Nâdir Shâh took up his abode in the mosque of Raushan-ud-Daulah Ẓafar Khân, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadîm. With his permission, Nadîm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176ᵇ.

Âqâ 'Abd-ul-Maulâ, with the *takhalluṣ* Maulâ, was from Iṣfahân. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjân, near Iṣfahân; fol. 177ᵇ.

Sayyid Muḥammad Nâẓim, with the *takhalluṣ* Shu'lah, was the son of Ḥakîm Mîr Ṣafî Ardastânî. The author learnt that Nâẓim had studied medicine, and had written several works on that subject; fol. 177ᵇ.

Âqâ Ṣâliḥ, with the *takhalluṣ* Burhân, was a Persian, but had long lived in Shâhjahânâbâd. He wrote a Dîwân; fol. 177ᵇ.

Imâm-ud Dîn, with the *takhalluṣ* Iksîr, was of Iṣfahân, but had long lived in India. He was versed in medicine, and was intimate with Mîr Muḥammad Afḍal Ṣâbit. He composed a Qaṣîdah by introducing medical terms in praise of Afḍal Ṣâbit; fol. 178ᵇ.

Muḥammad Ḥayât, with the *takhalluṣ* Ḥaḍrat, first adopted the *takhalluṣ* Qâbil. He was living in old Dihlî; fol. 178ᵇ.

Miyân Nûr-ul-'Ayn, with the *takhallus* Wâqif, the third son of Qâḍî Amânat Ullah, was Qâḍî of Batâlah in Lahore, a post held by his ancestors till the time of Muḥammd Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mîr Muḥammad Ma'ṣûm Wajdân; fol. 178b.

Mîr Zayn-ul-'Âbidîn, with the *takhallus* 'Âṭir, a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mîr Ma'ṣûm Wajdân, son of Mîr Muḥammad Zamân Râsikh; fol. 180b.

Muḥammad 'Alî, with the *takhallus* Ḥashmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ġanî Beg Qubûl; fol. 180b.

Mîr Muḥammad Dûst, with the *takhallus* Ṣâni', son of Mîr Muḥammad 'Alî Râ'iḥ, was living in the Panjâb; fol. 181a.

Mirzâ 'Abd-ur-Riḍâ, also called 'Abd-ur-Razzâq, with the *takhallus* Matîn, descended from Mâlik Ushtur, was born and brought up in Iṣfahân. He came to India, and stayed for some time in the garden of Khusrau Beg at Muġalpûrah, Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181a.

Shaykh Muḥammad 'Alî, with the *takhallus* Ḥazîn, was descended from Shaykh Zâhid Gîlânî, the spiritual guide of Shaykh Ṣafî-ud-Dîn Isḥâq Ardbîlî, through eighteen generations. He was born and brought up in Iṣfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Aẓîmâbâd; fol. 182a.

'Alî Quli Khân, with the *takhallus* Wâlih, son of Muḥammad 'Alî Khân, and a disciple and pupil of Shaykh Muḥammad 'Alî Ḥazîn, came to India during the reign of Muḥammad Shâh, and received a *manṣab* of 5,000; fol. 183b.

Âġâ Ṭâhir Shîrâzî, a pupil of Shaykh Muḥammad 'Alî Ḥazîn, was living in Shâhjahânâbâd; fol. 184a.

Mirzâ Ġulâm Muḥammad, with the *takhallus* Ulfat, a Muġal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184a.

Shaykh Muḥammad Fâkhir, with the *takhallus* Fâkhir, was the second son of Shaykh Muḥammad Yaḥyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhir had gone on a pilgrimage to Makkah and Madînah, where he adopted the *takhallus* Zâ'ir; fol. 184b.

Shaykh Muḥammad Nâṣir, with the *takhallus* Afḍalî, was the third son of Shaykh Muḥammad Yaḥyâ, and died in Jumâdâ I,

A.H. 1062 = A.D. 1749 (هزار و شصت و سیوم), most probably a mistake for 1162; fol. 184^{b}.

Shaykh Kamâl-ud-Dîn, with the *takhallus* Haqîr, son of Shaykh Muhammad Afdal Ilâhâbâdî, devoted his life to the teaching of boys; fol. 185^{a}.

Khwâjah 'Abd-ul-'Azîz, with the *takhallus* Bismil, the son of Khwâjah Abu'l Fath Khân Junûn, received instruction from Shaykh Afdal Ilâhâbâdî, and finally settled in Gorakhpûr. He wrote a Dîwân; fol. 185^{a}.

Shâh Muhammad Shafî', with the *takhallus* Wârid, a relative of the Ni'mat Ullâhî Sayyids, had long lived in the house of Bîram Khân, son of Nawwâb Rûh Ullah Khân. He led a pious life, and had a large number of disciples and followers; fol. 185^{b}.

Murshid Quli Khân, with the *takhallus* Makhmûr, and entitled Rustum Jang, was the son-in-law of Nawwâb Shujâ'-ud Daulah Bahâdur, Sûbahdâr of Bengal. On Nawwâb 'Alî Wardi Khân Mahâbat Jang's accession, Makhmûr went to the Deccan: fol. 185^{b}.

Mîr Sayyid Muhammad, with the *takhallus* Shâ'ir, the son of Mîr 'Abd-ul-Jalîl Bilgrâmi, was born on 14th Rabî' II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called معمور, and the Masnawî entitled ناز و نیاز, dealing with the romance of Sayyid Hasan Tirmidî Bilgrâmî and his lover Shâh Fayyâd; fol. 186^{b}.

Mîr Dûst Muhammad, with the *takhallus* Sâni', the son of Mîr Muhammad 'Alî Râ'ih of Siyâlkot, was living in the Panjâb; fol. 187^{a}.

Shaykh Muhammad 'Iwad, with the *takhallus* Hikmat, was of Jaunpûr, and frequently visited Banâras; fol. 187^{a}.

Mirzâ 'Ârif Beg, better known as Alif Beg, adopted the *takhallus* Alif. He was the son of Mirzâ Ulug Beg, and originally belonged to Badakhshân. His ancestors held high offices under 'Âlamgîr. He had long lived in 'Azîmâbâd; fol. 187^{b}.

Khwâjah 'Âqibat Mahmûd, of Kashmîrî origin, was living in 'Azîmâbâd. He at first adopted the *takhallus* Nâzim, but subsequently changed it to Gâzî; fol. 187^{b}.

Mirzâ Jân-i Jân, with the *takhallus* Mazhar, the son of Mirzâ Jân, and grandson of Majnûn Qâqshâl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Mazhar's father Mirzâ Jân was a *mansabdār* under 'Âlamgîr. Mazhar was a great saint of the Naqshbandî order; fol. 187^{b}.

Faqîh Sâhib, with the *takhallus* Dardmand, from the Deccan,

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muḥammad A'ẓam Shâh on the battle-field. He was a pupil of Maẓhar, and stayed for some time in 'Aẓîmâbâd; fol. 191[b].

Basâwan Râi, with the *takhalluṣ* Bîdâr, a pupil of Maẓhar, went for a short time to 'Aẓîmâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192[a].

Mir Aḥmad Ḥusayn, with the *takhalluṣ* Mukhliṣ, the son of Mîr Muḥammad Ḥusayn, was a Sayyid of Sirhind, related to Wazîr Khân of 'Âlamgîr's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sîtâ Râm; fol. 192[b].

Sri Gûpâl, with the *takhalluṣ* Tamîz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bîdil, and possessed a very good knowledge of Hindî. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193[a].

Sirâj-ud Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Ḥusâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل غیب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzu was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following :—

(۱) مثنوي محمود و ایاز در جواب زلالي مسمی بحسن و عشق چهار هزار بیت *

(۲) ساقي نامه مسمی بعالم آب *

(۳) مثنوي دیگر در بحر غیر متعارف *

(۴) مثنوي جوش و خروش *

(۵) مثنوي دیگر در بحر حدیقهٔ حکیم سنائي

which was still incomplete, when the present author wrote.

(۶) رقعات مسمی به پیام شوق *

(۷) نوادر الالفاظ در بیان لغات هندیه *

(۸) داد سخن شرح محاکمه که برای اعتراضات شیدا بر قصیدهٔ قدسي نموده قریب سه هزار بیت *

(۹) سراج وهاج شرح محاکمه شعرا که در حل بیت خواجه شیرازی قدس سره مفتاحیه نموده اند ۔

[(۱۰) تنبیه الغافلین ۔

Anand Râm, with the *takhallus* Mukhlis, the son of Râjah Hardirâm Khatrî of Lahore, the Wakil of Mubâriz-ul-Mulk Sarbaland Khân and Nawwâb I'timâd-ud-Daulah, at first received training under Mirzâ Bîdil, and later associated with Ârzû. He was very kind to Khwushgû. The Dîwân of his Gazals contains about ten thousand verses; fol. 203ᵇ.

Sayyid Ġulâm Nabî, with the *takhallus* Nasîm, a Sayyid of Amrohah, in Murâdâbâd, and a pupil of Ârzû, was very kind to the author; fol. 207ᵇ.

Shaykh Sharaf-ud-Dîn, with the *takhallus* Sâbiq, though a contemporary of the author, was unknown to him; fol. 208ᵇ.

Bîkas, a disciple of Shâh Gulshan Ullah and a pupil of Ârzû; fol. 208ᵇ.

Shaykh 'Abd-ul-Ḥaqq, with the *takhallus* Shûrish, a native of Akbarâbâd, generally lived in Shâhjahânâbâd; fol. 209ᵃ.

Shaykh Ġulâm Asad Ullah, with the *takhallus* Asad, a Fârûqi Shaykh and an inhabitant of Muḥammadâbâd, Banâras, where he was occasionally visited by the author; fol. 209ᵇ.

Muḥammad Kâẓim, with the *takhallus* Rijâ, of Kashmir The author saw him one day in the presence of Ârzû; fol. 209ᵇ.

'Abd-Ullah with the *takhallus* خلف (?), was from Kashmir. In his youth he came to Shâhjahânâbâd, and gave training to Damûdar Kanwal, son of Gangâ Râm Pandit of Kashmir, the Wakil of Irâdatmand Khân. Subsequently, on the author's recommendation, he was appointed tutor to Debî Dat, the younger son of Lâlah Sitâ Râm. He was a pupil of Mullâ Nudrat Kashmiri, and abode in the neighbourhood of the author; fol 209ᵇ.

Mîr Muḥammad Kâẓim, with the *takhallus* Rafi', originally from Tirmid, was the son of Abul Qâsim Khân, brother of Mir Aḥmad Ḥusayn Khân, and succeeded his father as Râjah of Kotâhah in Sirhind, where the author visited him; fol. 210ᵃ.

Anbâ'i Dâs, with the *takhallus* Mukhliṣ, belonged to the اروره میچنده tribe. An inhabitant of Lahore, he was well-versed in Inshâ, and fairly skilled in writing the Shikastah hand. When the author went to Batâlah from Kângrah, he saw Mukhliṣ in the latter place, where he had come in the capacity of Nawwâb Abul Barakât Khân Ṣûfî's Munshî; fol. 210ᵇ.

Ûjâgar Chand (اوجاگر چند), with the *takhallus* الفت , a Kâyath, long lived at 'Azîmâbâd, where the author visited him every day; fol. 211[a].

Bâbû Bâlmukund, a Kâyath of the Srî Bâsto sect, was the brother's son of Râi 'Âlam Chand, the Dîwân of Nawwâb Shujâ'-ud-Daulah Bahâdur. His original home was Mânikpûr in Ilâhâbâd. When the author was staying at 'Azîmâbâd, he made the acquaintance of Bâlmukund, who was then living with his brother, Râjah Kîrat Chand (راجه کیرتچند), the Dîwân of Nawwâb Ihtirâm-ud-Daulah Zayn-ud-Dîn Ahmad Khân Bahâdur Haybat Jang. Afterwards, the author visited him frequently in Banâras. Later on, he went to Shâhjahânâbâd, where he got an introduction to Ârzû on the author's recommendation; fol. 211[b].

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: کر نجس) with the *takhallus* Hudûrî, belonged to the Kanbû tribe of the Panjâb, but long lived in Islâmâbâd, Mathrâ, where the author enjoyed his favour while receiving his training from Khalîfah Jîwan Râm. Gur Bakhsh received training first from Mîr Muhammad Ma'sûm *Mashrab*; then spent a long time in the company of Mirzâ Bîdil. He composed a Hindî romance of Kâmrûp and Kâmlatâ کامروپ و کام لتا, in the style of Shîrîn wa Khusrau; but it was still incomplete when the author wrote; fol. 213[a].

Lâlâ Hakîm Chand, with the *takhallus* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwâjah Hardî Râm, *Qânûn Gûi* of Thânesar. He and the author were intimate friends, and both read Akhlâq-i-Nâsirî with Miyân Muhammad 'Âbid. Nudrat enjoyed the society of Mirzâ Bîdil, Shâh Gulshan Ullah, Ârzû, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhâgwat, in the style of Shîrîn wa Khusrau. He wrote another Masnawî ذره و خورشید, consisting of two thousand verses. His ساقی نامه, containing seven hundred verses, is in praise of Nawwâb Samsâm-ud-Daulah. He also wrote Qasîdahs in praise of Mîr Jumlah Tarkhân and other nobles of his time. His prose work, شش جہت, consists of about fifteen thousand lines; fol 215[b].

Râjah Râm Narâyan, Sûbahdâr of 'Azîmâbâd, with the *takhallus* Mauzûn, was a Kâyath of the Sribâsto sect. He was the son of Dîwân Rang Lâl, and a friend of the author. He wrote good prose, and received his *takhallus* from Shaykh Muhammad 'Alî Hazîn; fol. 216[a].

Munshi Sarb Sukh, with the *takhallus* Khâkistar, a Kâyath of the Srîbasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azîmâbâd. He received the taste for poetry from Faqîh Sâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar) who visited that place. He was a friend of the author; fol. 216ᵇ

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'lîq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182, says that the MS. was written at his dictation :

فقیر آزاد بلگرامی استکتاب نمود سنه ۱۱۸۲ •

The note is followed by Âzâd's seal, with the inscription فقیر آزاد

No. 708.

foll. 656; lines 21; size 14 × 9; 10 × 5¾.

صحف ابراهيم

ṢUḤUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alî Ibrâhîm Khân على ابراهم خان.

Beginning:—

صحف ابراهيم طبع سليم تلفظ بحمد و ثنای حضرت باريست عزاسمه •

The author, who has been mentioned in connection with his other *Tadkirah* خلاصة الكلام (No. 704), to which he refers in the preface to the present work, fol. 2ᵃ, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2ᵇ. The notices are arranged in alphabetical order, beginning with شيخ ابو بزيد بسطامي.

The MS. is an incomplete one, and breaks off with 'Urfî Shîrâzî, under the letter ع. The last folio, containing the notice of Mirzâ Fatḥ Ullah Janâb, should be placed after fol. 210ᵇ.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'lîq, within coloured ruled borders.

Not dated, latter half of the 19th century.

No. 685.

foll. 420; lines 25; size $14 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5$.

عرفات العاشقين

'ARAFÂT-UL 'ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqî Auḥadî تقي اوحدى.

Beginning :—

ربنا انک جامع الناس لیوم لاریب فیه ان الله لایخلف المیعاد و من دخله کان آمنا - رباعی ٭

ای آنکه ترا در حرم دل بار است الخ ٭

The author's name, as given in the preface, is Taqî bin Mu'în-ud-Dîn bin Sa'd-ud-Dîn Muḥammad ul-Ḥusaynî ul-Auḥadî ul-Daqqâqî ul-Balbânî ul-Iṣfahânî :

تقي بن معين الدين بن سعد الدين محمد الحسيني الاوحدي الدقاقي البلباني الاصفهاني ٭

He belonged to a family of Balbân in Gâzarûn, and was born in Iṣfahân in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shâh Ṭahmâsp Ṣafawî (A.H. 930–984 = A.D. 1524–1576). The names, Auḥadî and Daqqâqî, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥad-ud-Dîn 'Abd Ullah ul-Balbânî, and through him from Shaykh Ibn i 'Alî Daqqaqî, in lineal descent from the Imâm Mûsâ Kâẓim. This Taqî, who adopted the *takhalluṣ* Auḥadî, must not be confounded with his contemporary name-sake, Taqî Kâshî, who adopted the poetical *nom de plume* Ḍikrî, and also wrote a *Tadkirah*—the Khulâṣat ul-Ash'âr wa Zubdat-ul Afkâr خلاصة الاشعار و زبدة الافکار (see No. 674 in this Catalogue).

From the preface, occupying foll. 1–12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fârs, and then visited Shîrâz, where he spent four years in the company of learned men, one of them being Maulânâ Mîr Qârî مولانا میر قاری, who wanted to marry his daughter to the author. Auḥadî adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sulṭân Muḥammad Khudâ Bandah, where he received the news of Shâh 'Abbâs's march against the Sulṭân. After the overthrow of Khudâ Bandah's power, Auḥadî secured an introduction to the court of Shâh 'Abbâs (A.H. 985–1038 = A.D. 1587–1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

where he stayed till the end of A.H. 1014=A.D. 1605. On the 1st of Rajab, A.H. 1015=A.D. 1606, he left for India with a number of friends, and after visiting Shîrâz, Kirmân, Qandahâr, etc., reached Lahore. After staying eighteen months in Lahore he came to Âgrah, where he spent a year and a few months, and then travelled to Gujarât, where he stayed for three years. He went back to Âgrah in A.H. 1020=A.D. 1611. In A.H. 991=A.D. 1583 he compiled an anthology entitled Firdaus-i-Khayâl فردوس خیال , which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shîrâz and Gujarât, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Âgrah, one of the nobles of Jahângîr's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafât wa Guiafât-i 'Âshiqîn wa 'Arasât wa 'Aradât-i-'Ârifîn :

عرفات و غرفات عاشقین و عرصات و عرضات عارفین *

In the conclusion the author says that he commenced the work at Âgrah in A.H. 1022=A.D. 1613, and finished it in the same place in A.H. 1024=A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram :—

بدو سال این نوی تمام شده *

The author of the Ṣuḥuf-i-Ibrâhîm, fol. 152ª, says, however, that Auḥadî finished the work at Gujarât, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Âgrah, A.H. 1036=A.D. 1626, and entitled it Ka'bah-i 'Irfân کعبهٔ عرفان . Some of Auḥadî's biographers give us the following list of his other compositions: a Maṣnawî, entitled Ya'qûb wa Yûsuf یعقوب و یوسف ; a Sâqî Nâmah, entitled Nish'ah-i Bikhumâr نشاء بی خمار (wrongly called by Bland and Sprenger "Niṣâr wa Khumâr" نثار و خمار , and by others Nish'ah wa Khumâr نشاء و خمار); a Persian dictionary, called Surmah-i Sulaymânî سرمهٔ سلیمانی , founded on Burhân Tabrîzî's famous lexicography, Burhân-i-Qâṭi'. A very full list of his works, given by the author himself in his Ka'bah-i 'Irfân, is quoted thus by the author of the Guldastah (see No. 692 below), fol. 89ᵇ :—

در سنه ۱۰۲۲ عرفات را در آگره ترتیب دادم بر دو سال باتمام رسید
این نسخه که کعبهٔ عرفانست ز عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد - تالیفات و منظومات برین ترتیب است که از مبدا آمده
در مثنویات اول یعقوب و یوسف بعد ساقي نامه موسوم به نشاه بیخمار
سپس کعبهٔ دیدار که مجموع ابحار است انگاه سفینة السکینه که خزینة
الدفینه است بس کعبه الحرمین بعد لوح محفوظ پس قلم قدرت که
بیت المعمور است دیوان قصاید مسمی به نصرة العارفین دیوان غزل
موسوم بتذکرة العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و مطائبات
و اهاجي و رباعیات اغانیه و اوصافیه دیوان عین الحیات مبنی بر انچه
در هند گفته شده سوای مثنوی در منثورات سرمهٔ سلیماني در لغت فرس
و دری دیگر کافیه القافیه در روش سخن و مفتاح مفاتیح و عینیه در تصوف
که فوت شده و جفر اوحد که از غرایب تالیفات واقع است و عرفات العارفین
و عرصات العاشقین و انتخاب کعبه عرفان مبنی بر حنان و منان و دیان
و دیوان امید آباد در جواب اشعار امیدی و دیوان ادمیت و دیوان غزل
موسوم ببهرام دستان مع قند مکرر که شیر و شکر نیز موسوم است دیوان
جواهر زواهر دیوان درر و غرر که قصاید محض اند *

For Taqî Auḥadî's life, see Ṭâhir Naṣr-âbâdî, fol. 177[b]; Makhzan-ul Gará'ib, fol. 121[a]; Majma'-un-Nafâ'is, fol. 88[b]; Riyâḍ-ush-Shu'arâ, fol. 70[b]. See also Bland, J.R.A.S., vol. ix, pp. 134–136; Sprenger, Oude Cat., p 95.

Complete copies of Auḥadi's *Taḍkirah* are very seldom found. Âzâd, in his Khizânah-i 'Âmirah, p. 7, says that he had seen a copy of Auḥadî's '*Urafât* containing the letters ص to ى, but that he had no copy to refer to at the time of writing his *Khizânah*. Ârzû also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wâlih, who condemns the '*Urafât*, saying that it consists of "idle tales," etc., remarks thus:—

تذکرهٔ مسمی بعرفات که مزخرفات بسیار دران درج کرده تالیف نموده
مشتمل بر هشتاد هزار بیت و باز ازان تذکرهٔ دیگر انتخاب کرده است
مسمی بکعبهٔ عرفان که اگر بنظر نکته سنجان دقیقه یاب برسد مایهٔ مولف را
ازان در مي یابند ...... در مثنویاتش اشعار شتر گربه بنظر رسید *

Ârzû, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty-eight عرصات, each containing one letter of the alphabet. Each عرصه consists of three عرفات, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with ابوالحسن رودکي, ends with محمد طاهر موسوي, which is the fifth name of the third عرفه under ط.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third عرفه under the letter ح are omitted; and the notices of 138 poets, named in the index under these two عرفه, are wanting.

No. 686.

foll. 421-817; lines and size same as above.

The second volume of the *'Urafât*, in continuation of the preceding.

It begins with محمد طاهر عطار and ends with میرزا یوسف خان.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mîr Ṣâbir, 14 Jumâdâ, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بتاریخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجري این کتاب مستطاب را در مستقر الملک صوبهٔ اکبر آباد هدیه نموده شد حق سبحانه توفیق مطالعه دهاد •

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

No. 701

foll. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachhmî Narâyan, with the poetical *nom de plume* Shafîq, of Aurangâbâd.

لچهمي نراين متخلص به شفيق اورنگابادي *

Beginning:—

یا رب مقبول ساز انشای مرا — در خوش سخنان بلند کن جای مرا

چون بوقلمون که رنگ قایم دارد — ایمن ز خزان کن گل رعنای مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلي شگفت in the following versified chronogram:—

نوک قلم آلي بحر سخنوران — از قوم مسلمین و فریق هنود سفت

تاریخ این صحیفهٔ رنگین سحر گهي — از باغ طبع سر زده رعنا گلي شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:—

این کتاب منـــاقب شعرا — بچه اسلوب تازه شد مرقوم

از پی ختم این صحیفه شفیق — گفت تاریخ نامهٔ مختوم

He shows high respect for Âzâd Bilgrâmî, whom he calls his *Pîr*, and to whom he devotes the first notice, occupying foll. 2ᵇ – 13ᵇ.

He enumerates the following works as those he consulted:—

1. مراة الخيال تاليف شير خان لودی
2. كلمات الشعرا تاليف سرخوش دهلوی
3. همیشه بهار تالیف اخلاص دهلوی

4. حیات الشعرا تالیف محمد علی خان کشمیری
5. ریاض الشعرا تالیف واله داغستانی
6. فصل ثالث از تذکرهٔ تالیف خوشگو
7. مجمع النفایس تالیف سراج الدین علی خان آرزو اکبر آبادی
8. ید بیضا و سرو آزاد و خزانهٔ عامرهٔ هر سه تذکره تالیف حضرت ازاد بلگرامی
9. بی نظیر تالیف میر عبد الوهاب دولتا بادی
10. مردم دیده تالیف شاه عبد الحکیم حاکم لاهوری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261 [a]), which is of special interest, treats of the following Hindû poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Achal, Dâs of Jahânâbâd, belonged to the Khatrî tribe, and led the life of a devotee, generally in the company of *Darwîshes*; fol. 261 [b].

Ikhlâṣ Jahânâbâdî, with his original name Kishan Chand, the son of Ajal Dâs and a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl of Kashmîr, and author of the *Tadkirah* entitled همیشه بهار (compiled, A.H. 1136 = A.D. 1723); fol. 261 [b].

Anandagî of Bindrâban, versifier of the Hindî work بهاگوت; fol. 261 [b].

Ulfat, a Kâyath of 'Aẓîmâbâd, with his name Lâlâ Ujâkar Chand, adopted the *takhallus* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mîr Muḥammad 'Alîm Taḥqîq Samarqandî, a man skilled in music and archery, son of Badî'-ud-Dîn Samarqandî, better known as Mîr Matîn, and pupil of Mirzâ Mûsawî Fiṭrat; fol. 262 [a].

Barhaman, with his full name Râi Chandar Bhân Lâhaurî, son of Dharam Dâs, a clerk, and pupil of Mullâ 'Abd-ul Ḥakîm Siyâl Kotî; author of انشاء برهمن and چار چمن (a letter to him by Munîr Lâhaurî is quoted); fol. 262 [a].

Barhaman, with his name Lâlâ Jagat Râi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbân in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264 [b].

Bîtakalluf, with his name Lâlâ Sadânand, the uncle of Lâlâ Khwushgû, the *Tadkirah* writer; originally from Lakhnautî in Sahâ-

-ranpûr, and in service under Zîb Bânû Begam, the wife of Prince Muḥammad A'ẓam Shâh: author of a small *Dîwân*, entrusted at the time of his death to Shafîq; fol. 264 b.

Bigam, a Khatrî, with his name Bhûpat Râi, the descendant of Panjâbî *Qânûngûs;* fell in love with a Hindû boy named Narâyan Chand, renounced the world, and became a disciple of Narâyan Bairâgî; author of پربوده چندر نایک and stories of the Indian devotees in Maṣnawîs (قصص فقراء هند در مثنویات نظم کرده), particularly that of Bâm Deo (he was alive in the time of Sulṭân Fîrûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132=A.D. 1719); fol. 265 a.

Bâniyah, the *takhalluṣ* of Bhûpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139=A.D. 1726; fol. 265 b.

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kishan Chand Ikhlâṣ; fol. 265 b.

Bîdâr, with his name Gulâb Râi, a Khatrî of Naushahrah in the Panjâb; fol. 265 b.

Bîdâr, the *takhalluṣ* of Basâwan Râi of 'Aẓîmâbâd and Shâhjahânâbâd, a pupil of Maẓhar Jân Jânân; fol. 266 a.

Tausanî, *takhalluṣ* of Râi Manûhar, son of Launkaran (لونکرن), the Râjah of Sânbhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Ṣâ'ib in his *Bayâḍ*; also mentioned in Taqî Auḥadî's *Tadkirah*; the eponymous author of Akbar's Manûhar Nagar in Sânbhar; fol. 266 a.

Tâzah, of Dihlî, with his name Lâljî, a pupil of Mîr Muḥammad Afḍal Ṣâbit Ilâhâbâdî; fol. 267 a.

Tamîz, with his name Srî Gûpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindî, and the author of a Maṣnawî in praise of Mathrâ; a pupil of Mirzâ Bîdil; fol. 267 a.

Ḥayâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhaktî Mal, who served under Asad Khân, Wazîr of Aurangzîb; a pupil of Mirzâ Bîdil, and author of a prose work entitled گلگشت بهار ارم in praise of Mathrâ, in the style of the Chahâr 'Unṣur of Mirzâ Bîdil; fol. 267 a.

Ḥuẓurî, *takhalluṣ* of Gûr Bakhsh [the account here is taken from Khwushgû, No. 690]; fol. 268 b.

Khwushgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathrâ; a pupil of Sirâj-ud-Dîn 'Ali Khân Ârzû and author

of a *Tadkirah* dedicated to 'Umdat-ul Mulk Amîr Khân, *takhallus* Anjâm; died in 'Azîmâbad, A.H. 1170 = A.D. 1756; fol. 269 a.

Khâkistar, with his name Lâlâ Sarbsukh Râi, a Kâyath and brother of Râjah Râm Narâyan Mauzûn; fol. 271 a.

Dabîr, *takhallus* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khwushhâl Chand Farhat; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Amîrs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271 a.

Dânish, with his name Lâlâ Sûbhâ Râm Lakhnawî, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzim of 'Azîmâbâd as *Pîshkâr* of the Parganah Danwâr; the elder brother of Khîm Râm, *takhallus* Binish, then *Munshî* to Mîr Nûr-ul-Hasan Khân Bilgrâmî; fol. 271 a.

Dîwânah, *takhallus* of Lâlâ Sarbsukh Râi; fol. 271 b.

Dabîn, with his name Rûp Narâyan, uterine brother of the author, and born on Monday 24 Jumâdâ I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dûlî Chand in the court of Amir-ul-Mamâlik Âsaf-ud-Daulah; his poems were corrected by Âzâd and Khân Sâhib Dakâ; fol. 271 b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazîr of Aurangzib; well versed in all branches of literature, and pupil of Mirzâ Bîdil. For some time he held the post of *Mîr Sâmân* and then that of Dîwân under Asad Ullah Khân, popularly called Nawwâb Auliyâ, the cousin of Qutb-ul-Mulk, the Wazîr of Muhammad Farrukh Siyar. He accompanied the army of the Amir-ul-Umarâ Sayyid Husayn 'Alî Khân, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amir-ul-Umarâ over Dâ'ud Khân Afgân, in the style of the Shâh Nâmah, consisting of about seven hundred verses. In Sha'bân, A.H. 1138 = A.D. 1225, the sad news reached Dihlî that he had died in a battle against Râjah Gir dhar; fol. 271 b.

Shahîd, with his name Bâlmakund, a native of Mânikpûr in Lahore, and nephew of Râi 'Âlam Chand, the Dîwân of Nawwâb Shujâ'-ud-Daulah, Nâzim of Bengal; fol. 273 a.

Shafîq, with his full name Lachhmî Narâyan, the author of the present work; fol. 273 b.

'Ishrat, with his name جيكش (probably جيكشن Jay Kishan), a Barhaman of Kashmîr, was in the service of Nawwâb Najm-ud-

Daulah Amîr Khân, *takhallus* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Dîwân, of Muhammad Shâh's time, made him the *Qânûngû* of Kashmîr; author of the Masnawî Râm Sîtâ, which Shafîq considers better than that of Masîhâ Pânîpatî; fol. 277ᵃ.

'Âshiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-'Ayn Wâqif of Batâlah in one of his letters to Âzâd; died in A.H. 1179 = A.D. 1765; fol. 277ᵃ.

Farhat, with his name Lâlâ Khwushhâl Chand Burhânpûrî, the uncle of Lâlâ Daulat Râi Dabîr; died in Burhânpûr, A.H. 1147 = A.D. 1734; fol. 277ᵇ.

Farhat, *takhallus* of Lâlâ Dhan Râj Burhânpûrî, a Kâyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Târîkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277ᵇ.

Qudrat, with his name Lâlâ Mushtâq Râi, a Khatrî Hindû, born on the day on which Mirzâ Bîdil died, i.e. 4 Safar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahânâbâd, and at the date of this work was living in Bareilly; had a taste for Masnawî poems and versified the Mahâbhârat, wrote Gazals in addition consisting of thirty thousand verses, and Qasîdahs of ten thousand; fol. 277ᵇ

Lâlah, *takhallus* of Sarûnjî (سرونجی), born in Sarûnj, Mâlwah, and brought up in Burhânpûr; a friend of the author; in service under Nawwâb Âsaf Jâh II; fol. 277ᵇ.

Mukhlis *takhallus* of Râi Anand Râm, the son of Râjah Hardi Râm of Lahore; lived in Shâhjahânâbâd, and was the Wakîl of the courts of Nawwâb I'timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muhammad Shâh) and Sayf-ud-Daulah 'Abd-us-Samad Khân (Nâzim of Lahore and Multân); received the title of Râi Râyân; was a pupil of Mirzâ Bîdil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his Dîwân consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa'; fol. 278ᵃ.

Mukhlis, with his name Anbâ'î Dâs, a native of Lahore; fol. 280ᵃ.

Mauzûn, *takhallus* of Râjah Râm Narâyan, the Sûbahdâr of 'Azîmâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim 'Alî Khân. In A.H. 1172 = A.D. 1758, when the prince 'Alî Gauhar advanced on 'Azîmâbâd, Mauzûn rebelled, and joined Sâdiq 'Alî Khân alias Mîran (son of Ja'far 'Alî Khân, Shujâ'-ul-Mulk, the Nâzim of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alîjâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâẓim of Bengal, he dismissed Mauzûn from the Ṣûbahdârî, and arrested him. Towards the end of Rabî, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges ; fol. 280[b].

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹاوا). His ancestors had settled in Shâhjahânâbâd. His father, Jagat Singh, was at first Munshî and afterwards Dîwân of Nawwâb Gâzî-ud-Dîn Khân Fîrûz Jang, and received the *manṣab* of 3000 in the time of Nawwâb Âṣaf Jâh. Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Niẓâm-ud-Daulah Nâṣir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *manṣab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *manṣab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Gazals, Qaṣîdahs, Rubâ'îs and short Maṣnawîs ; but, the author says, his work needs revision ; fol. 281[b].

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhalluṣ* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Ḥaydar Beg under Nawwâb Shujâ'-ud-Daulah Nîshâpûrî ; fol. 283[a].

Munshî, *takhalluṣ* of Lâlâ Fatḥ Chand Burhânpûrî, a Kâyath, and author of poems in imitation of Shaukat Bukhârî ; visited by the author in the house of Âzâd ; fol. 283[a].

Nudrat, with his name Lâlâ Ḥakîm Chand Thânîsarî [the account is taken from Khwushgû, which see] ; fol. 283[b].

Walî, a Hindu, a Munshî under Dârâ Shikûh ; learnt the technicalities of Ṣûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî ; fol. 284[a].

Wârastah, called Siyâlkotî Mal after the name of his birth-place, Siyâlkot ; author of مصطلحات الشعرا (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled جواب شافی and a *Tadkirah* ; settled finally at Derah Gâzî Khân, near Multân, and died there in A.H. 1180 = A.D. 1766 ; fol. 284[a].

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time ; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a Ġazal to Ḥakîm Ruknâ Masîḥ Kâshî; fol. 285b.

ہ Hunar, with his name Gyân Râi, of a family belonging to Shâhjahânâbâd, but born in Daulatâbâd, A.H. 1128 = A.D. 1715. His grandfather was the Dîwân of Nawwâb Qilîj Khân Bahâdur, the brother-in-law of Bahâdur Shâh. His father, at first a chronicler under the Nawwâb, was appointed Munshî to Sayyid 'Âlam 'Alî Khân, the brother's son of Amîr-ul-Umarâ Ḥusayn 'Alî Khân, and later on received the post of *Ḥuzûr Nawîsî* حضور نویسی under Âṣaf Jâh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of Âṣaf Jâh, to whom he addressed several panegyric poems. After his patron's death, he served under Nawwâb Niẓâm-ud-Daulah Shahîd, and resigned his service in the time of Amîr-ul-Mamâlik Âṣaf-ud-Daulah, and at the time of writing this book was living in Aurangâbâd. His poems were corrected by Âzâd. The author added, after the completion of this work, that Hunar died in Aurangâbâd on the 9th of Ramaḍân, A.H. 1190 = A.D. 1770; fol. 285b.

Written in ordinary Indian Ta'lîq, with rubrics. A subscription at the end says that one Subḥân Aḥmad had the copy transcribed by the scribes میر کرمعلي - میر بهادر علي - میر طفیل علي - میر انتخار علي - میر غلام حیدر - میر علي and لاله بهوگي لعل کایته مکسینه.

Dated 5 Jumâdâ II, 1204 Faṣlî year.

No. 691.

foll. 130 (pp. 260); lines 21; size 10 × 6¾; 8 × 5.

يد بيضا

YAD-I-BAYḌÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Ġulâm 'Alî Âzâd.

Beginning:—

نحمد من نظم الاشياء و علم آدم الاسماء الخ •

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Taḏkirah* in A.H. 1145 = A.D. 1732, entitling it Yad-i-Bayḍâ. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع كليم يد بيضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangâbâd, he received a letter on the 4th Ramaḍân, A.H. 1150 = A.D. 1737, from Mîr Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Taḏkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Taḏkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه انچه از نقول و حکایات نقیر از غرایب مصنفات و عجایب مولفات نقل میکند مجموع را بخود نسبت داده کویا آنهمه احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم بی نورش از آن مصنفات خبر ندارد •

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Taḏkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is Afḍal-ud-Dîn Muḥammad Kâshânî. p. 4, and the last, Mîr Muḥammad Yûsuf bin Mîr Muḥammad Ashraf, p. 249b.

A very valuable and correct copy. Pages 160–222, written in small Nîm Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastaʿlîq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Bayḍâ
J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Ali Âzâd's handwriting is the small close handwriting towards the end of the book, from میر عبد الجلیل. This I investigated in Bilgrâm itself. J. H. B."

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus:

تذکرهٔ الشعرا مسمی بید بیضا از تالیفات سید غلام علی آزاد بلگرامی سلمه الله تعالی هنگامیکه فقیر برای عقد ببلگرام رفته بودم میر سید محمد طاب ثراه بمن دادند. في سنه ۱۱۵۲ هجري و این نسخه اکثر بخط مصنف است سلمه الله تعالی شانه ٭

A third note on the same page, by Khân Bahâdur Maulavi Khudâ Bakhsh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

Poetry

No. 1812

foll. 101; lines (centre col.) 17; margl. col. 32; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$

اسکندر نامه

ISKANDAR NÂMAH

A copy of Niẓâmî's Ïskandar Nâmah, called here شرف نامۂ اسکندري;
beginning as usual:—

خدایا جهان پادشاهي تراست الخ *

The second part, or the اقبال نامه, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line:—

بنام تو کردم من این نامه را

که زرین کند نقش تو خامه را

Written in ordinary Nasta'lîq with an illuminated head-piece.

Not dated; 16th century.

Presented by Sayyid Sulṭân ud-Ḍîn Ḥusayn on 6th November, 1918.

No. 1826

foll. 149; lines 14; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

بوستان

BÛSTÂN

A good copy of Sa'di's Bûstân; beginning as usual:—

بنام جهاندار جان آفرین *

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece.

Not dated; 15th century.

No. 1101.

foll. 251; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

(تحفة الحبيب)

(TUḤFAT-UL-ḤABÎB.)

An anthology containing a large number of choice Ġazals selected from the Dîwâns of well-known poets, from the time of Sa'dî to the tenth century of the Hijrah, by Fakhrî ibn Muḥammad Amîrî فخري ابن محمد ابن اميري.

Beginning:—

اي نام تو ديباجهٔ مجموعهٔ راز   نازند بنام تو همه اهل نياز

بر هر ورقي كه گشت نام تو طراز   ما راست دري بگلشن معني باز

غزل سرايان بوستان معاني و سخن آرايان جهان نكته داني الخ *

The work is preceded by a preface devoted to the praise of the Wazîr Ḥabîb Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

امين شهنشاه ترک و عرب   حبيبلّه بش نام آصف لقب

The author's other works mentioned in this catalogue are صنائع الحسن, see No. 848—I; جواهر العجائب, see No. 1098—(32). His Persian translation of Mîr 'Alî Shîr's Majâlis-un-Nafâ'is, entitled لطائف نامه, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, Oude Catalogue, p. 12, it is called تحفة الحبيب. See also Rieu., Supplt No. 375, where a copy of the work is noticed.

The Gazals are arranged in alphabetical order.

The first eleven Gazals, except the one on fol. 4ᵇ, are Turkish The rests are Persian.

The arrangement is that Gazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhrî's own. The prominent poets from whose works the selection is made are: Sa'dî, Khusrau, Hasan Dihlawî, Salmân, Hâfiz, Kamâl Khujandî, Jâmî, Hilâlî, Banâ'î, Kâtibî, Ibn-i-Yamîn, Khwâjû Kirmânî, Ahlî Shîrâzî and 'Imâd Faqîh-i Kirmânî.

Written in fair Nasta'lîq.

Not dated; 18th century.

The signature of Mr Salâh-ud-Dîn Khudâ Bakhsh (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1811

foll. 21; lines 25; size 8×5¼; 4¼×3¼

خسرو و شرین

KHUSRAU WA SHÎRÎN

A fragment of Niẓâmî's Khusrau wa Shîrîn, beginning as usual:—

خداوندا در توفیق بکشای الخ *

This correct valuable copy, written in the 16th century, comprises only one-fourth of the entire poem.

Folios are missing in several places and the copy breaks off with the following line:—

حمایل دستها بر گردن یار

درخت نارون پیچیده با نار

That the present fragment forms a part of Niẓâmî's Khamsah is evident from the fact that the title-page contains the following colophon of the Makhzan ul-Asrâr, written in the same hand as the rest.

تمام شد کتاب مخزن الاسرار بحمد الله تعالی .... فی تاریخ

سلخ جمادی الاول سنه اثنین و عشرین و تسعمایه .... ابوالفتح بن

احمد ...... *

Written in a learned Nasta'liq slightly inclined towards Naskh, in four columns, within gold-ruled borders.

Not dated; 16th century.

The seals and signatures of Nawwâb Ṣayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1838

خمسهٔ خسرو

KHAMSAH-I KHUSRAU

The Khamsah of Khusrau. See Nos. 128–131.

(1) مطلع الانوار Maṭlâ ul-Anwâr; beginning on fol. 2ᵇ:—

بسم الله الرحمـــن الرحيـــم خطبهٔ قدسست به ملک قدیم

(2) شیرین و خسرو Shîrîn wa Khusrau; beginning on fol. 71ᵇ:—

خداوندا دلم را چشم بکشای الخ *

(3) مجنون و لیلی Majnûn wa Laylâ; beginning on fol. 158ᵃ:—

ای دادهٔ بدل خزینهٔ راز الخ *

(4) هشت بهشت Hasht Bihisht; beginning on fol. 209ᵇ:—

ای کشایندهٔ خزانهٔ جود الخ *

(5) اسکندر نامه Iskandar Nâmah; beginning on fol. 277ᵇ:—

جهان پادشاها خدائی تراست الخ *

The colophon, fol. 368ᵃ, is dated 15 Ḏul-ḥijja, A.H. 910.

Scribe: محمود بن جلال بن محمود یوسف القمی.

The Iskandar Nâmah of Khusrau is followed by the well-known Maṣnawî poem پند نامه Pand Nâmah of Farîd-ud-Dîn 'Aṭṭâr. See No. 46 xii.

The Pand Nâmah is styled here, both at the beginning and end, نصایح الولد Naṣâ'iḥ ul-Walad, and its opening line differs from that of the other known copies; beginning on fol. 368ᵇ:—

ابتـــدا کـردم بنـــام کردگار خالق خلق از صغار و از کبار

آنک در آدم دمید او روح را داد از طوفان نجات او نوح را

The Khamsah of Niẓâmî (centre column), dated A.H. 889, is written in good Nasta'lîq, within gold-ruled borders. The Khamsah of Khusrau (margl. col.), dated, A.H. 910 is written in exceedingly beautiful minute Nasta'lîq.

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title-page records the price of the MS. as rupees six hundred.

A seal on the same page bears the inscription مِن غلامت یا علي موسی رضا. Miniatures, both Persian and Indian styles, on foll. 5^{a}, 16^{a}, 18^{a}, 49^{a}, 56^{b}, 59^{a}, 64^{a}, 71^{b}, 74^{b}, 77^{a}, 104^{a}, 108^{b}, 139^{a}, 142^{a}, 143^{b}, 146^{b}, 147^{b}, 149^{a}; 155^{b}, 165^{a}, 173^{b}, 176^{b}, 190^{b}, 193^{a}, 194^{a}, 195^{a}, 199^{a}, 201^{b}, 203^{b}, 205^{b}, 209^{b}, 216^{b}, 220^{a}, 223^{b}, 227^{b}, 229^{b}, 234^{a}, 239^{a}, 240^{b}, 244^{a}, 249^{b}; 264^{b}, 282^{b}, 284^{b}, 298^{a}, 301^{b}, 306^{b}, 319^{a}, 320^{b}, 330^{b}, 335^{a}, 336^{b}, 339^{a}, and 362^{b}.

No. 1808

foll. 353 ; lines 21 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

خمسهٔ نظامي

KHAMSAH-I NIẒÂMÎ

A copy of Niẓâmî's Khamsah. (See Nos. 37–45I)

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.

II. خسرو و شيرين Khusrau wa Shîrîn, fol. 29b.

III. ليلي و مجنون Laylâ wa Majnûn, fol. 111b.

IV. هفت پيکر Haft Paykar, fol. 167b.

V. اسکندر نامه Iskandar Nâmah, fol. 228b.

Written in ordinary Nasta'lîq in four columns within gold and coloured-ruled borders, with illuminated head-pieces at the beginning of each poem.

Dated, Muḥarram, A.H. 1041.

Scribe : سلطان محمود ولد ملک علي سبزواري.

The upper parts of the last three folios are torn away.

A note on the title-page says that the copy was presented to the library by Khân Bahâdur Doctor Aṣdar 'Alî Khân on the 1st of February, 1924.

No. 1809

foll. 246 ; lines 21 ; size 12×8 ; $7\frac{1}{2} \times 4\frac{3}{4}$

The Same

Another copy of Niẓâmî's Khamsah.

I. مخزن الاسرار Makhzan ul-Asrâr, fol. 1b.

II. خسرو و شيرين Khusrau wa Shîrîn, fol. 29b.

III. هفت پيکر Haft Paykar, fol. 103b.

IV. اسکندر نامه Iskandar Nâmah, fol. 148b.

The colophon at the end of this poem is dated Shawwâl, A.H. 1047.

The second part of the Iskandar Nâmah, called اقبالنامه Iqbâl Nâmah, begins on fol. 211b.

The Laylâ wa Majnûn is wanting in this copy.

Written in ordinary Nasta'lîq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work.

The colophon at the end of the copy is dated, Dul-ḥijjah, A.H. 1046.

Scribe : خضر بن حسين.

Pictures, all tasteless, on foll. 37b, 40a, 44a, 52a, 69b, 78b, 88b, 91b, 94a, 97b. 110b, 114b, 116a, 142b, 147b, 179b, and 203a.

A note at the end by سليمان خرشقباش المتخلص بنپش (probably a mistake for بتپش) says that he purchased the MS. at Qazwîn in Ramaḍân, A.H. 1064.

A seal of one محمد بن المرحوم الحاج ابراهيم, dated A.H. 1241, is found on the title-page.

No. 1810

foll. 218 ; lines 25 ; size $9\frac{3}{4} \times 6 : 6\frac{1}{2} \times 3\frac{1}{2}$

The Same

A beautifully written copy of Niẓâmî's Khamsah.

I. مخزن الاسرارا Makhzan ul-Asrâr, fol. 1b.

II. خسرو و شيرين Khusrau wa Shîrîn, fol. 25b.

III. ليلي و مجنن Laylâ wa Majnûn, fol. 101b.

IV. اسكندر نامه Iskandar Nâmah, fol. 149b.

The اقبال نامه . or the second part of the Iskandar Nâmah, is wanting.

The هفت پيكر Haft Paykar is also wanting in this copy.

Written in beautiful minute Nasta'lîq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

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foll. 389; lines (centre col.) 19; margl. col. 50; size 10¼ × 7; 9 × 5¾

The Khamsah of Niẓâmî and Khusrau bound in one volume.

I. Centre Col.

No. 1837

خمسهٔ نظامي

KHAMSAH-I NIẒÂMÎ

The Khamsah of Niẓâmî. See Nos. 37–45.

(1) مخزن الاسرار Makhzau ul-Asrar; beginning on fol. 2ᵇ:—

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

(2) خسرو و شرين Khusrau wa Shirin; beginning on fol. 34ᵇ:—

خداوندا در توفيق بگشاى الخ *

The colophon, fol. 118ᵇ, is dated 18 Dul-hijjah, A.H. 889.

(3) ليلى و مجنون Laylâ wa Majnûn; beginning on fol. 119ᵇ:—

اى نام تو بهترين سر آغاز الخ *

(4) هفت پيكر Haft Paykar; beginning on fol. 181ᵇ:—

اى جهان ديده بود خويش از تو الخ *

The colophon, fol. 252ᵇ, is dated Iṣfahân, 13 Dul-hijjah, A.H. 890.

(5) اسكندر نامه Iskandar Nâmah: beginning on fol. 253ᵇ:—

خدايا جهان پادشاهي ترا الخ *

The شرف نامه Sharaf Namah, or the second part of the Iskandar Nâmah, begins thus on fol. 343ᵇ—

خرد هر كجا گنجي آرد پديد الخ *

No. 249.

foll: 56; lines 14; size 9 × 6; $5\frac{3}{4} \times 3\frac{1}{4}$.

دیوان ارسلان

DÎWÂN-I-ARSLÂN.

A rare and beautiful copy of the dîwân of Qâsim Arslân قاسم ارسلان.

Badâ'unî, vol. iii., p. 178, says that Qâsim's father claimed his descent from Arslân Jâdib, a distinguished noble of the court of Mahmûd of Gaznîn; hence the poet adopted the takhalluṣ Arslân. Qâsim was originally born in Ṭûs, but he flourished in Mâwarâ-un-Nahr. He came to India in the reign of the emperor Akbar, poems in whose praise are found in abundance in the poet's dîwân. Besides being an eminent poet, Qâsim was an expert chronogrammatist and a fine caligrapher. He died in A.H. 995 = A.D. 1586, at the time when Akbar was staying at Lâhûr.

For notices on the poet's life see: Haft Iqlîm, fol. 214ᵃ; Taqî Auḥadî, fol. 111ᵃ; Majma'-un-Nafâ'is, vol. i., fol. 10ᵃ; Riyâḍ-ush-Shu'arâ, fol. 29ᵇ; Nashtar-i-'Ishq, fol. 137; Ṣuḥuf-i-Ibrâhîm, fol. 52ᵃ, etc.

Contents of the dîwân:—

fol. 1ᵇ. A short Maṣnawî in praise of God.

Beginning:—

بهر حمد بادشاه انس و جان

به که بسم الله آرم بر زبان

The above line is quoted by Dr. Sprenger in his Oude Cat., p. 337, as the beginning of Qaṣidas.

fol. 2ᵃ. A Qaṣîdah in praise of the Imâm Âlî Mûsî in answer to a Qaṣîdah of Ġazâlî Mashhadî (*b.* A.H. 936 = A.D. 1529, *d.* A.H. 980 = A.D. 1572), a friend of the poet.

Beginning :—

اي حريمي كه درت قبله كه دل افتاد
حرم كعبه بمحراب تو مايل افتاد

fol. 3ᵃ. Three Qaṣîdas in praise of Akbar.
Beginning of the first Qaṣîdah :—

چون براورد از كريبان افق سر آفتاب
ماه رويش ديد و كفت الله اكبر آفتاب

fol. 5ᵇ. A Maṣnawî, likewise in praise of Akbar.
Beginning :—

اى سرير معدلت را بادشاه
بادشاهان در ركابت خاك راه

fol. 6ᵇ. Ġazals arranged in the alphabetical order.
Beginning, as in Sprenger, Oude Cat. (*loc. cit.*) :—

ساقي ز عكس مي شده روشن ضمير ما
جامي بده كه عارف جامست پير ما

Of the last two poems (on fol. 39ᵃ), with which the Ġazals break off abruptly, the first is in praise of Imâm Ḥusayn, and the second in praise of the celebrated Khwâjah Mu'in-ud-Dîn Chishtî, which is said to have been recited by the poet on the saints' tomb at Ajmir.

fol. 39ᵇ. A short Maṣnawî in praise of the mountain at Ajmir.
Beginning :—

زهي كوه اجمير عنبر سرشت
مقام سر مقتدايان چشت

After the above Maṣnawî the usual order of the Ġazals is resumed.

fol. 49ᵃ. A few Qiṭ'as and Rubâ'îs.

foll. 49ᵇ–51ᵃ. Chronograms expressing the dates of birth of the Princes Sulṭân Salîm, Shâh Murâd, and Dâniyâl; of the conquest of Bengal, the completion of the Bangâlî Maḥal, the conquest of Gujarât, and other contemporary events.

fol. 51ᵇ. Fards or single verses.
Beginning :—

ساقي بيا كه يك نفس از غم شوم خلاص
جامي بده كه از غم عالم شوم خلاص

fol. 53ᵇ. Rubâ'is, altogether thirty in number.
Beginning:—

جز بادۀ لعل آن پري وش مطلب
اين سرخوشي از بادۀ بيغش مطلب
كيفيت لعل او مجو از بادۀ ناب
خاصيت آب خضر ز آتش مطلب

Some Rubâ'is are in answer to Lisânî.

About ten Ġazals, written in a bolder hand, are found on the margins of folios 12ᵃ, 13ᵃ, 19ᵃ, 20ᵃ, 22ᵃ, 23ᵃ, 32ᵃ, 34ᵃ and 35ᵃ.

This splendid copy, with a faded double-page 'unwân and a frontispiece at the beginning, is written in a very beautiful minute Nasta'liq, within gold and coloured ruled borders, by some learned scribe.

Not dated, apparently 17th century.

No. 174.

foll. 45; lines 12; size $10\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

دیوان امیر شاہی

Another fine copy of Amir Shāhi's diwān, written by the celebrated caligrapher Mir 'Ali-ul-Kātib (*d. c.* A.H. 950 = A.D. 1543), see No. 195 below. Like the preceding, this copy contains the Ġazals in alphabetical order and a few Qiṭ'as and Rubā'is at the end.

Beginning as in the preceding copy—

ای نقش بسته نام خطت با سرشت ما الخ

fol. 43ᵃ. Qiṭ'as, beginning—

در جمع ماه رویان هم صحبتی است مارا
کاسباب خرمی را صد گونه ساز کرده

The initial Qiṭ'ah of the preceding copy is the second here.

fol. 43ᵇ. Rubā'is, beginning—

مائیم حریم انس را خاص شده
در کوی تو پا بستهٔ اخلاص شده

Agreeing with the sixth Rubā'i of the preceding copy.

Written in a clear and elegant Nasta'liq, within gold and coloured borders. The various coloured margins are ornamented with floral designs and forest scenes. A small but fairly illuminated heading at the beginning.

Dated A.H. 915.

Scribe الفقیر علی الکاتب

No. 1844

دیوان اوحدی

DÎWÂN-I AUHADÎ

The Dîwân of Shaykh Rukn-ud-Dîn Auhadî. See No. 134.

This copy of Auhadî's Dîwân contains only a small number of Gazals; beginning:—

در خرابات عاشقان کوئیست الخ *

It breaks off with a Rubâ'î, beginning thus:—

عشق از سر کوی خود سفر کرد الخ *

Some folios are misplaced. The right order seems to be: foll. 1–182b, 189a–395b, 183a–188b, 396a–564b.

Written in beautiful minute Nasta'lîq within gold-ruled borders with two most sumptuous, finely illuminated and beautifully decorated 'Unwâns at the beginning. The headings are ornamented throughout.

Not dated; 16th century.

A biographical notice of Khusrau, copied from some *Tadkirah* by the donor's father, Muhammad Bakhsh Khân, is found at the beginning of the copy.

No. 2179.

دیوان بیخبر

DÎWÂN-I BÎKHABAR.

Selections from the Diwan of Bîkhabar, arranged alphabetically. Beginning:—

بهائی نیست غیر از نقد تحسین شعر موزون را
مده هرگز بجوهر نا شناس این در مکنون را

Mîr 'Azmat Ullah, with the *takhallus* Bîkhabar, was the son of Mîr Lutf Ullah, better known as شاه لدها of Bilgrâm. He was a poet of Sûfic tendency, and was well skilled in Shikastah handwriting. He enjoyed the company of Mîrzâ Bîdil, and is the author of a Persian anthology, entitled سفینهٔ بیخبر. He was also skilled in music, and his Diwân consists of seven thousand verses. He died at Dihlî, on Monday, 24 Dulqa'd, A.H. 1142=A.D. 1729, and lies buried in the vicinity of the tomb of Shaykh Nizâm ud-Dîn Auliyâ. See Nishtar-i 'Ishq, p. 295; Safînah-i Khwushgû, fol. 111b; Yad-i Baydâ, fol. 41b; Sarw-i Âzâd, p. 325; Gul-i Ra'nâ, fol. 59b; etc.

No. 151.

foll. 201; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

دیوان حافظ

Dîwân-i-Ḥâfiẓ.

The lyrical poems of the celebrated Ḥâfiẓ of Shîrâz.

This extremely rare MS. is no doubt one of the most valuable possessions of this library. It bears numerous marginal notes in the handwriting of the emperors Humâyûn and Jahângîr, who, after consulting the odes (according to a popular belief of the Muhammadans, they reveal the hidden secrets of fate like an oracle), have made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. There is an autographic note on a fly-leaf at the end by Sulṭân Ḥusayn Bâyaqrâ.

No. 1867

foll. 95 : lines 18 : size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$

دیوان خواجه حسین ثنائی مشهدی

Another copy of the Dîwân of Khwâjah Ḥusayn Ṣanâ'î Mashhadî (*d.* A.H. 996=A.D. 1587). See No. 250.

Qaṣîdahs, not in strict alphabetical order, beginning as in No. 250.

در روش حسن و ناز هست بسي خوش نما الخ *

Ġazals in alphabetical order, beginning on fol. 68ᵃ.

وه چه چشمست این که هرگه بینم آن رخسار را الخ *

The Dîwan ends with a few Rubâ'is. Copious marginal notes and inter[lin]ear glosses to the Qaṣîdahs are found on foll. 1ᵇ – 68ᵃ.

[W]ritten in ordinary Indian Ta'lîq.

Dated 14 Shawwâl, A.H. 1089.

Scribe : ضغیم.

The concluding Rubâ'is are due to the penmanship of نظام الدين ولد عطاء الله بن شيخ مصطفى انصاري.

No. 149.

foll. 67; lines 14; size $10\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان رکن الدین صاین

The Dîwân of Rukn-ud-dîn Ṣâ'in.

Beginning:—

ساقیا یک نفسم بی می و معشوق مدار

که مرا بی می و معشوق دمی نیست قرار

Rukn-ud-Dîn Harawî, better known as Rukn-i-Ṣa'in مولانا رکن الدین هروی, معروف به رکن صاین of Herât, flourished during the time of Sulṭân Abû Sa'îd Bahâdur Khân (A.H. 716–736 = A.D. 1316–1335). After the death of this monarch Rukn-ud-Dîn entered the service of Sulṭân Ṭugâ Tîmûr Khân (A.H. 737–753 = A.D. 1336–1352), who, to make up for his own want of education, eagerly sought the learned society of the poet. It is said that on one occasion the poet passed some disparaging remark upon the aptitude of the monarch, who somehow or other overheard it, and caused the poet to suffer imprisonment for some time. Rukn-ud-Dîn subsequently became a favourite companion of Sulṭân Mubâriz-ud-Dîn Muḥammad al-Muẓaffar, the founder of the Muẓaffarî dynasty of Fârs, who ascended the throne in A.H. 713 = A.D. 1313, was deposed and blinded in A.H. 760 = A.D. 1358 by his sons Shâh Shujâ' (A.H. 760–786 = A.D. 1358–1384) and Shâh Maḥmûd (d. A.H. 776 = A.D. 1374), and died a prisoner in A.H. 765 = A.D. 1363. It is narrated in the Rauḍat-uṣ-Ṣafâ, vol. iv, p. 147, that on the occasion when Shâh Shujâ' and Shâh Maḥmûd went to seize their father Mubâriz-ud-Dîn, Rukn-ud-Dîn was the only person in attendance on that unfortunate monarch. In the midst of the horror the poet threw himself down from the upper floor and began to use abusive language towards Shâh Shujâ'. Rukn-ud-Dîn, however, narrowly escaped death from a severe wound inflicted by Shujâ', who on recognizing the poet begged his forgiveness and ordered the physicians to attend on Rukn-ud-Dîn. After his recovery Rukn-ud-Dîn attached himself to the

services of Shâh Shujâ', but died shortly after while accompanying the prince to Yazd.

Taqî Kâshî's statement that Rukn-ud-Dîn Ṣâ'in and Rukn-ud-Dîn Harawî were two different persons (*vide* Sprenger, Oude Cat., p. 18, Nos. 91 and 94) is not supported by any of the poet's biographers. Moreover, we distinctly read in the Rauḍat-uṣ-Ṣafâ (*loc. cit.*) that Rukn-ud-Dîn Harawî was known among the poets as Rukn-i-Ṣâ'in مولانا رکن الدین هروی که درمیان شعرا برکن صاین اشتهار دارد الخ

Daulat Shâh, p. 237, followed by the authors of the Âtash Kadah, p. 113, and the Makhzan-ul-Ġarâ'ib, fol. 274, says that Rukn-ud-Dîn was a Qâḍî's son of Simnân, and adds that besides the dîwân the poet has left a ده نامه. According to Taqî Auḥadî, f. 261, Rukn-ud-Dîn was a companion of Sayyid Ḥusaynî Sâdât (see No. 117 above) and of Shâh Sayyid Ni'mat Ullâh Walî (see No. 167 below). This statement is followed by Ârzû, who, however, calls the poet a native of Iṣfahân.

The poet died, as stated by the author of the Ṣuḥuf-i-Ibrahîm, fol. 343ᵃ, in A.H. 764 = A.D. 1362.

For further notices on the poet's life see, besides the references mentioned above, Ḥabîb-us-Siyar, vol. iii, Juz 2, p. 25; Haft Iqlîm, fol. 189ᵃ, etc.

The dîwân consists mostly of Qaṣîdas and a few Qiṭ'as, Ġazals, Fards and Rubâ'is, without any alphabetical arrangement. Most of the Qaṣîdas are devoted to the praise of Ġiyâṣ-ud-Dîn bin Rashîd-ud-Dîn (Wazîr of Sulṭân Abû Sa'îd) and Mubâriz-ud-Dîn. Some satirical poems are addressed to Abû Isḥâq (A.H. 742–754 = A.D. 1341–1353), his Wazîr Shams-ud-Dîn Muḥammad bin Ṣa'in and to Shâh Maḥmûd, brother of Shâh Shujâ'.

Copies of Rukn-i-Ṣâ'in's dîwân are very rare.

Written in a clear Nasta'lîq, within gold borders, with a finely decorated heading, and a double-page illumination in the beginning.

Dated Ṣafar, A.H. 883.

No. 168.

full. 430; lines 15; size $9 \times 5\frac{1}{4}$; 6×3.

ديوان سيد نعمت الله ولي

The diwân of Sayyid Ni'mat Ullâh Walî, containing religious and mystical poems, beginning with a short doxology:—

الحمد لله الذي عين الاعيان بفيضه الاقدس الاقدم و سبحان الخ

Nûr-ud-Din Ni'mat Ullâh, امير نور الدين سيد نعمت الله ولي بن سيد عبد الله بن محمد الكرماني, better known as Sayyid Ni'mat Ullâh Walî, was born in Ḥalab, according to the author of the Majma' ul-Fuṣaḥâ, vol. ii., p. 42, on the 22nd of Rajab, A.H. 730 or 731 = A.D. 1329 or 1330. (See also Rieu, ii., p. 634.) From an early age he applied his mind to the study of literature, theology, jurisprudence, Ṣûfism, and other subjects, which he is said to have learnt separately from the several distinguished learned personages of the age, viz., Shaykh Rukn-ud-Din Shîrâzî, Shaykh Shams-ud-Dîn Makkî, Sayyid Jalâl-ud-Din Khwârizmî, and Qâdî 'Aḍud-ud-Dîn. At the age of twenty he went on a pilgrimage to Mecca, where he met Quṭb-ud-Dîn Râzî, and became the disciple of the learned Shaykh, the celebrated 'Abd Ullâh Yâfi'î (*d.* A.H. 768 = A.D. 1366), who is the author of the several well-known Arabic works on Mysticism, enumerated in Brockelmann, vol. ii., p. 177. After staying for some time at Mecca, he travelled through Egypt and Îrân, and on reaching Tabriz came in

contact with Qâsim-i-Anwâr (*vide infra*). He then came to Samarqand; and on his way, visiting Yazd, reached Kirmân, where his son Burhân-ud-Dîn was born. He finally settled in Mahân, near Kirmân, it is said with ninety thousand disciples around him.

Being a celebrated saint of a noble parentage, he was highly esteemed by the reigning king Sulṭân Shâh Rukh Mirzâ (A.H. 807–859 = A.D. 1404–1447), as well as by other distant ruling chiefs and nobles. Referring to his pedigree on fol. 391[b], he informs us that he was a descendant of the great prophet of Arabia, who was his ancestor in the nineteenth degree.

نوزدهم جد من رسول خدا است
آشکاراست نیست پنهانی

Sulṭân Shihâb-ud-Dîn Bahmanî of the Deccan (A.H. 825–838 = A.D. 1421–1434), as a token of his regard, constructed a large domed building on the tomb of this holy saint.

Some biographers are of opinion that Sayyid Ni'mat Ullâh has left above three hundred religious and mystical treatises in Arabic and Persian. His dîwân is said to have been prefaced by one Sayyid Maḥmûd Wâ'iẓ, known as Dâ'î Ullâh of Shîrâz.

'Abd-ur Razzâq Samarqandî, who visited the Sayyid's tomb in A.H. 845 = A.D. 1441, says, in his Maṭla'-us-Sa'dayn, fol. 112[a], that the Sayyid died on the 25th of Rajab, A.H. 834 = A.D. 1430. This is followed by the authors of the Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 143; Natâ'ij-ul-Afkâr, p. 423, and Miftâḥ-ut-Tawârîkh.

The authors of the Jâmi'-i-Mufîd, Lubâb-ut-Tawârîkh, and Ṭabaqât-i-Shâh Jahânî give also, as stated by Dr. Rieu, p. 634, the same year of the Sayyid's death.

Daulat Shâh, p. 333 (followed by Taqî Auḥadî, fol. 758[b], and by the authors of the Majâlis-ul-Mu'minîn, fol. 326[a]; Mir'ât-ul-Asrâr, fol. 553[b]; Khulâṣat-ul-Afkâr, fol. 203[b]; Riyâḍ-ush-Shu'arâ, fol. 143[a], and Nashtar-i-'Ishq, fol. 1843) states that the Sayyid died in A.H. 827 = A.D. 1423 at an advanced age. In his dîwân, fol. 390[b], the Sayyid distinctly says that he passed ninety-seven years in happiness:—

نود و هفت سال عمر خوشی
بنده را داد حی پاینده

While in the following copy, fol. 274[b], the poet on another occasion says that he reached the age of about one hundred years:—

قرب صد سال عمر من بگذشت
قصد موری نکرده ام بخدا

The present copy, fol. 379ᵇ, reads قرب شصت سال instead of قرب صد سال, but صد سال is no doubt a better reading.

The short prose doxology is followed by several Maṣnawīs, Ġazals, and Rubā'īs. The first Maṣnawī begins as in Rieu Supplt., No. 279:—

خوش بگو اي يار بسم الله بگو

هر چه ميجوئي ز بسم الله بجو

fol. 52ᵃ. Beginning of the Ġazals in alphabetical order:—

جام گيتي نماست سيد ما

جان و جانان ماست سيد ما

fol. 372ᵇ. The contents run from the centre to the margin, where a series of Tarjī'bands begin thus:—

آمد آن ساقي سر مست و بدستش جامي الخ

foll. 377ᵇ–392ᵇ. This section, which is entitled in the following copy رساله نصيحت سيد خليل الله, contains several Maṣnawīs, Qiṭ'as, and Tarkībbands, and begins with a line or two in prose—

هوالاول و الاخر و الظاهر و الباطن و هو بكل شيْ عليم الخ

which is followed by a Maṣnawī, beginning thus:—

صورت و معني را همه در ياب

مي و جامند همچو آب و حباب

fol. 389ᵇ. The poet says that his son Mīr Burhān-ud-Dīn Khalīl Ullāh came to him unexpectedly in Sha'bān, A.H. 775.

نيم ساعت گذشة بود از روز

روز آدينه در مه شعبان

پانزدهم بود ماه وقت شريف

ماه در حود و مهر در ميزان

پنج و هفتاد و هفتصد از سال

رفته در (*sic*) كه ناگا هان

میر برهان دین خلیل الله
آمد از غیب بنده را مهمان

fol. 392ᵃ. Rubá'is, alphabetically arranged, beginning as in Rieu Supplt., No. 279 :—

بنواخت مرا لطف الهي بخدا
هر درد که بود از کرم کرد دوا

fol. 423ᵇ. Fards, in alphabetical order, beginning as in Rieu Supplt. (*loc. cit.*) :—

در آئینه تمام اشیا
بنمود جمال جمله اسما

The contents of this copy are very similar to those of the one mentioned in Rieu Supplt. (*loc. cit.*), and also to the Ṭehrán edition, lithographed in A.H. 1276.

The following note at the beginning suggests that this valuable copy once belonged to the Imperial Library of Sháh Jahán :—

کتاب دیوان شاه نعمت الله ولي بخط نستعلیق با سکه عالم پناه جلد سیاه بابت اسد خان فرزند نواب مصطفي خان مرحوم جمع کتابخانهٔ عامره شد بتاریخ ۱۶ ماه رجب سنه ۱۰۵۹

Written in a clear Nasta'líq, within gold-ruled borders, with a small faded heading at the beginning.

Dated A.H. 942.

Scribe العبد ابن عارف حسین الحسیني

No. 239.

foll. 50; lines 10; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

دیوان شرف قزوینی

A splendid old copy of the diwān of Sharaf-i-Qazwīnī, written only twelve years after the poet's death at Bāg-i-Shāhī Shīrāz, by the celebrated caligrapher 'Ināyat Ullah Shīrāzī.

Contents:—

Ġazals, in alphabetical order, beginning on fol. 1b:—

اي شوق ديدنت سبب جستجوي ما
هر دم فزوده در طلبت آرزوي ما

Fards, or single verses, beginning on fol. 47b:—

نيست ره پيشش رقيبان جفا انديش را
فرصتست اي دل باوگر ميرساني خويش را

The colophon, dated A.H. 981, runs thus:—

تمام شد ديوان ميرزا شرف در بهترين وقتي در بستان بهشت
مشهور بباغ شاهي في دار الملك شيراز كتبه العبد عنايت الله
الكاتب الشيرازي ستر عيوبه في سنه ٩٨١

Some verses of Kamāl Khujandī and some other poet written at the end are dated A.H. 983 and 984.

foll. 47b and 48a are written diagonally.

This valuable copy, once belonging to the library of Khān Bahādur Wāriṣ 'Alī Khān, was presented to this Library by Khān Bahādur Asdar 'Alī Khān in memory of his friend the late Khān Bahādur Khudā Bakhsh Khān, C.I.E.

Written in a beautiful minute Nasta'līq, within gold-ruled borders, with a double-page 'unwān and a beautifully illuminated frontispiece at the beginning.

No. 233.

foll. 34; lines 15; size $6\frac{3}{4} \times 4\frac{3}{8}$, $5\frac{1}{4} \times 2\frac{3}{4}$.

دیوان شریف تبریزي

DÎWÂN-I-SHARÎF-I-TABRÎZÎ.

A very rare diwân of Sharif-i-Tabrizi containing Ġazals in alphabetical order.

Beginning:—

ای نخل تمنا قد رعنای تو ما را
از پای در افکند تمنای تو ما را
چون چاك نسازیم گریبان که چو لاله
برخاك نشاند آتش سودای تو ما را

Maulânâ Sharif of Tabriz, مولانا شریف تبریزي, a pupil of the celebrated Lisâni (see No. 228 above), flourished during the reign of Shâh Ṭahmâsp Ṣafawi (A.H. 930–984 = A.D. 1524–1576). Although a poet of great distinction Sharif is seriously condemned by his biographers for being ungrateful to his master Lisâni, some of whose weak poems he collected and mischievously styled سهو اللسان. The author of the Âtash Kadah, p. 446, states that Ḥaydari, another pupil of Lisâni and a bitter enemy to Sharif, composed the لسان الغیب in defence of his master and in answer to Sharif's سهو اللسان. (Ḥaydari came to India and was introduced to Akbar by Mir Muḥammad Khân Ankâ, governor of the Panjâb, who died in A.H. 983 = A.D. 1575. He left a diwân and a Masnawi in imitation of Sa'di's Gulistân. See Haft Iqlim, fol. 353ᵇ.)

On one occasion Sharif addressed a Qaṣidah in praise of Giyâṣ-ud-Din 'Ali Shirâzi, known as Ġiyâṣ Kahrah, a distinguished officer in the court of Shâh Ṭahmâsp Ṣafawi, but receiving no reward in return Sharif revenged himself by writing a satire on the said officer. The matter was brought to the notice of the king, and he was offended to such an extent that he passed an order for the immediate execution of the poet. On being requested by Sharif, the king personally read the Qaṣidah, which he took to be a mere jest. The poet, however, addressed another Qaṣidah to Ġiyâṣ as an apology, and was in return handsomely rewarded.

Sâm Mirzâ says that while he was in Ardabil, Sharif died there of plague in A.H. 956 = A.D. 1549. Taqi Kâshi (Sprenger, Oude Cat.,

p. 22, No. 231) places the poet's death in A.H. 957 = A.D. 1550.

Notices on the poet's life will be found in Tuḥfa-i-Sāmī, fol. 120ᵃ; Haft Iqlīm, fol. 331ᵃ; Ṭaqī Auḥadī, fol. 361ᵇ; Majma'un-Nafā'is, vol. i., fol. 233ᵃ; Riyāḍ-ush-Shu'arā, fol. 198ᵃ; Yad-i-Bayḍā, fol. 107ᵇ; Khazāna-i-'Āmirah, fol. 198ᵃ; Makhzan-ul-Gharā'ib, fol. 400; Nashtar-i-'Ishq, fol. 897; Ṣuḥuf-i-Ibrāhīm, fol. 443ᵇ; Ātash Kadah, p. 446; Natā'ij-ul-Afkār, p. 232, etc.

The MS. ends with the following line:—

مردم چو شریف از ستمت زنده شوم باز
گر چند قدم در پی تابوت من آئی

Written in ordinary Nasta'līq, within coloured borders.
Dated A.H. 994.
Scribe سعد الدین

No. 266.

foll. 120; lines 13; size $6\frac{3}{4} \times 4$; 4×3.

دیوان عجزي

DÎWÂN-I-'IJZÎ.

A very rare copy of the lyrical poems of Mullâ Ḥasan Beg, poetically known as 'Ijzî, a native of Tabrîz, ملا حسن بیگ عجزي تبریزي, composed in close imitation to Figânî.

The diwân begins with the following two introductory lines, which indicate the dedication to Shâh 'Abbâs I. (A.H. 985–1038 = A.D. 1587–1629).

صد شکر که این خیرت ارباب کلام

پذرفت بنام شه عباس نظام

چون کلفت دوستان او گشت آخر

چون دولت دشمنان او گشت تمام

The Gazals are alphabetically arranged, and the first of them begins thus on fol. 1b:—

اي ز تو بند بر زبان نطق سخن سراي را

وي ز تو عقده ها بدل حقل گره کشاي را

Taqî Auḥadî, a friend and contemporary of 'Ijzî, says in his 'Urafât, fol. 500a, that he frequently enjoyed 'Ijzî's company in 'Irâq, Qazwin, and several other places, and held poetical discourses with him. When Sulṭân Muḥammad Khudâ Bandah (A.H. 985 = A.D. 1578), father of Shâh 'Abbâs the First, went to Iṣfahân, 'Ijzî was present there in the camp of the Sulṭân. He was alive till A.H. 1004 = A.D., 1595 in the reign of Shâh 'Abbâs I.

Notices on the poet's life will be found in Majma'-un-Nafâ'is, vol. ii., fol. 311b, Riyâḍ-ush-Shu'arâ, fol. 268a; Makhzan-ul-Garâ'ib, p. 560; Nishtar-i-'Ishq, p. 1223, etc.

One or two folios are missing from the end, and the MS. breaks off with the following lines:—

نخواهم برد جان از سنبل آن بیوفا جزی
چو دل هم دز سر آن زلف مشك افشان شوم روزی.

Written in ordinary Nasta'liq.
Not dated, apparently 16th century.

Written in an ordinary minute Nasta'liq. The copy is full of corrections throughout, and verses on the margins are frequent.

No. 271.

foll. 69; lines 13; size $8\frac{1}{2} \times 6$; 6×4.

دیوان علي نقي کمرهٔ

THE DÎWÂN OF 'ALÎ NAQÎ OF KAMRAH.

Shaykh 'Alî Naqî of Kamrah (in 'Irâq), شیخ علي نقي کمرهٔ, was a distinguished poet of his age. For a long time he held poetical contests with Muḥtasham, Waḥshî, Ḍamîrî, and others. Taqî Auḥadî, in his 'Urafât, fol. 774ᵃ, says that he was an intimate friend of Naqî, and that both of them very often held poetical discourses in Iṣfahân, and also in the presence of Shâh 'Abbâs I. (A.H. 985–1038 = A.D. 1587–1629) and his Wazîr Ḥâtim Beg. The same Taqî says that while he was in India he heard of Naqî's death. (Taqî came to India in A.H. 1015 = A.D. 1606; see his 'Urafât, fol. 10ᵇ.) Ṭâhir Naṣrâbâdî (Rieu, p. 818) places the poet's death in A.H. 1012 = A.D. 1603; Riyâḍ-ush-Shu'arâ, fol. 428ᵇ, in A.H. 1013 = A.D. 1604; Sprenger, Oude Cat., pp. 91, 514, gives a later date, viz., A.H. 1030 or 1031 = A.D. 1621 or 1622. See also Majma'un-Nafâ'is, vol. ii., fol. 489ᵇ; Makhzan-ul-Ġarâ'ib, fol. 903ᵃ.

Contents:—

Ġazals in alphabetical order, beginning on fol. 1ᵇ:—

ای نام همایونت طغراچهٔ فرمانها
خورشید صفت طالع از مطلع دیوانها

Beginning of the Rubâ'is, likewise in alphabetical order, fol. 62ᵃ:—

پرسیدم ازو چو باعث هجرانرا
گفتا سببي هست بگویم آنرا

There are seventy-three Rubâ'is in this copy, but some of them have been left incomplete.

Written in a careless Nasta'lîq.

A modern copy.

No. 150.

foll. 14; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

دیوان علی همدانی

Dîwân-i-'Alî-i-Hamadânî.

A small collection of the religious and mystical poems of Sayyid Alî of Hamadân.

Beginning:—

ای گرفتاران عشقت فارغ از مال و منال
والهان حضرتت را از خود و جنت ملال

Cf. Rieu, ii, p. 825ᵃ, iii, where the last word ملال is wrongly substituted by منال.

Amîr Sayyid 'Alî bin Shihâb-ud-Dîn al-Hamadânî, امیر سید علی الملقب بعلی الثانی الهمدانی بن شهاب الدین بن محمد الحسینی known as 'Alî II, one of the most distinguished saints of his age and founder of a Ṣûfî sect, was born on the 12th Rajab, A.H. 714 = A.D. 1314. He was a direct descendant of the prophet, and for his full pedigree we refer to the Mastûrât in Ethé, Ind. Office Lib. Cat., No. 1850; the Khulâṣat-ul-Manâqib in Ethé, Bodl. Lib. Cat., No. 1264, and the Majâlis-ul-Mu'minîn, fol. 373ᵃ. Dr. Ethé, in his Bodl. Lib. Cat., *loc. cit.*, in noticing the aforesaid Khulâṣat-ul-Manâqib, says that it was compiled by Sayyid 'Alî himself, while the author of the Majâlis-ul-Mu'minîn, *loc. cit.*, is of opinion that the author of the said work was Maulânâ Nûr-ud-Dîn Ja'far al-Badakhshî, a very learned pupil of Sayyid 'Alî.

Sayyid 'Alî was the disciple of Shaykh Sharaf-ud-Dîn Maḥmûd of Mazdaqân (in Ray), but also received his spiritual instructions from Shaykh Taqî-ud-Dîn 'Alî Dûstî, whose principles he generally followed. After Taqî-ud-Dîn's death Sayyid 'Alî reverted to his former master, and at his instruction he travelled all over the Moslem world, gathering a large number of followers from every quarter. He went to Kashmîr, according to the Mastûrât (see Ethé, Ind. Office Lib. Cat., *loc. cit.*), in A.H. 741 = A.D. 1340 (but Dr. Rieu, p. 447, places this event in A.H. 781 = A.D. 1379), where almost all the inhabitants of that city flocked round him and became his disciples. A saint with an immense fame, at the head of a large number of Darwîshes, he was highly

respected by the kings and nobles of his time and was almost worshipped by his followers. On his way to Persia from Kashmîr, Sayyid 'Alî died on the 6th Dulhijjah, A.H. 786 = A.D. 1374, at the age of seventy-three, and was buried in Khuttilân. It is said that at the time of his death he uttered the words بسم الله الرحمن الرحيم which formed the chronogram of his death.

Other Persian works by Sâyyid 'Alî are:—

ذخيرة الملوك, the well-known work on ethics and politics (see Rieu, p. 447; G. Flügel, iii, p. 284; Ethé, Bodl. Lib. Cat., Nos. 1451–1453; W. Pertsch, Berlin Cat., p. 7, No. 5; C. T. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat., iv, p. 220, etc.); حل النصوص a commentary on the well-known mystic work نصوص الحكم of Ibn-i-'Arabî, who d. A.H. 638 = A.D. 1204; مشارق الاذواق, a commentary on the wine-qaṣîdah of 'Umar Ibn-ul-Fâriḍ, who died in A.H. 786 = A.D. 1385; رسالة الاصطلاحات, a treatise on Ṣûfic terms and expressions (see W. Pertsch, Berlin Cat., p. 275, No. 4); the mystical treatise خلاصة المناقب composed in A.H. 778 = A.D. 1376; علم القيافة or Physiognomy (see Ethé, Bodl. Lib. Cat., No. 1241, 28); letters, (see Rieu, ii, p. 835b, No. IV); for small mystical tracts (see Rieu, ii, p. 836a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresden, No. 198, 20, etc.); ده قاعده, or ten rules of contemplative life (see Rieu, ii, p. 829, No. XI, and G. Flügel, iii, p. 420). Some of Sayyid 'Alî's works are also noticed in Blochet's Cat des Manuscripts Persans, Paris, Nos. 156-57. On Arabic works of Sayyid 'Alî, see Arabic Cat. of the British Mus., p. 406: Loth, Arabic Cat., pp. 94 and 195; Rieu Supplement, p. 12, etc.

For further notices on Sayyid 'Alî's life and his works, see, besides the references given above, Ḥabîb-us-Siyar, vol. iii, Juz 3, p. 87; Nafaḥât-ul-Uns, p. 515; Daulat Shâh, p. 325; Haft Iqlîm, fol. 277a; Taqî Auḥadî, fol. 478a; Majma'un Nafâ'is, vol. ii, fol. 306a; Riyâḍ-ush-Shu'arâ, fol. 263b; Makhzan-ul-Garâ'ib, fol. 548; Miftâḥ-ut-Tawârikh, p. 143; Majma'ul-Fuṣaḥâ, vol. i, p. 340, etc. See also Ḥâj Khal., vol. iv, p. 426, and Rieu, p. 447.

Written in a clear Nasta'liq, within gold and coloured borders, with an ordinary small frontispiece.

Not dated, apparently 16th century.

No. 170.

foll. 132; lines 17; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

دیوان قاسم انوار

THE DÎWÂN OF QÂSIM-I-ANWÂR.

Beginning as in most copies:—

من بیچاره سودا زده سر گردانم
که باوصاف خداوند سخن چون رانم

Sayyid Mu'în-ud-Dîn 'Alî, known as Qâsim-i-Anwâr, with the poetical title Qâsim and also Qâsimî (see Dr. Ross's Cat. of Persian and Arabic MSS. in the I. O. Library, p. 31) سید معین الدین علي التبریزي المتخلص به قاسم انوار, was born in A.H. 757 = A.D. 1356 at Sarâb, which, according to Yâqût, vol. iii., p. 64, is a town in Âdarbâijân, and is situated between Ardabîl and Tabrîz. Qâsim at first took Shaykh Ṣadr-ud-Dîn Ardabîlî (*d.* A.H. 779 = A.D. 1337), the son and successor of Shaykh Ṣafî-ud-Dîn Ardabîlî (*d.* A.H. 735 = A.D. 1334), as his religious and spiritual instructor, and subsequently became the disciple of Shaykh Ṣadr-ud-Dîn 'Alî Yamânî, a disciple and Khalîfah of Shaykh Auḥad-ud-Dîn Kirmânî (*d.* A.H. 697 = A.D. 1297). He came to Jîlân and then went to Nîshâpûr in Khurâsân. After staying here for some time Qâsim travelled to Herât, where a large number of people, including most of the noblemen of the court of Shâh Rukh (A.H. 807–850 = A.D. 1404–1447) became his followers. It is said that Shâh Rukh was led to believe that Qâsim's influence over the inhabitants of Herât was a source of danger to the kingdom, and consequently the poet was ordered by the monarch to quit the city. 'Abd-ur-Razzâq, in his Maṭla'us-Sa'dayn, fol. 99ᵃ, followed by Jâmî in his Nafaḥât, p. 689, and the author of the Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 145, states that when Shâh Rukh was stabbed by one Aḥmad Lûr in A.H. 830 = A.D. 1426, Mîrzâ Bâysangar suspected Qâsim of complicity in the crime and forced him to leave Herât. However, Qâsim left for Balkh, and then came to Samarqand, where he found

protection under Mirzâ Ulug Beg (*d.* A.H. 853 = A.D. 1449). He finally settled in Kharjird, in the district of Jâm, where he died in Rabi' I., A.H. 837 = A.D. 1433. See, besides the references mentioned above, Majâlis-ul-'Ushshâq, fol. 141ᵇ; Yad-i-Bayḍâ, fol. 84ᵃ; Riyâḍ-ush-Shu'arâ, fol. 331ᵇ; Nashtar-i-'Ishq, fol. 1405. Daulat Shâh, p. 346, followed by the author of the Mir'ât-ul-Khayâl, places the poet's death in A.H. 835 = A.D. 1431. Notices on the poet's life will also be found in Taqi Auḥadi, fol. 587; Khulâṣat-ul-Afkâr, fol. 147ᵇ; Majma'un-Nafâ'is, fol. 382ᵃ; Majma'-ul-Fuṣaḥâ, vol. ii., p. 27, and Bland Century of Persian Ghazals, vi.

Besides the dîwân, he has left several Ṣûfic tracts in prose and poetry, such as Anîs-ul-'Ârifîn, Anîs-ul-'Âshiqîn, etc., described in Rieu, p. 636; Rieu Supplt., No. 280; Ethé, Bodl. Lib. Cat., No. 862, etc., etc.

For copies of the dîwân see, besides the above catalogues, Ethé, Ind. Office Lib. Cat., Nos. 1285–1289; Berlin Cat., p. 860; G. Flügel, i., pp. 558, 559, etc.

fol. 2ᵇ. Beginning of the Ġazals, in alphabetical order:—

اي صبح سعادت ز جبين تو هويدا

آن حسن چه حسنست تقدس و تعالي

fol. 128ᵃ. Muqaṭṭa'ât, beginning:—

مير سيد گزين آل عبا الخ

fol. 129ᵇ. Rubâ'is, the first one is in Turkî, which runs thus:—

اول يار عزيز ايله كه الخ

After which begin the Persian Rubâ'is as in Rieu Supplt., No. 280:—

مستدعيم از حضرت سلطان قدم الخ

Written in a fine clear Nasta'liq, within gold borders, with a small illuminated heading at the beginning.

Dated the end of Rajab, A.H. 933.

Scribe عبدي النيشاپوري

No. 1840

دیوان قاسم انوار

DÎWÂN-I QÂSIM ANWÂR

The Dîwân of Qâsim Anwâr. See No. 170.

Beginning :—

من بیچارۀ سودا زده سر گردانم الخ *

The first alphabetical Ġazal begins thus on fol. 2ª :—

ای صبح سعادت ز جبین تو هویدا الخ *

Tarjî'bands, beginning on fol. 108ª :—

بیا ای عشق عالم سوز بی غم   قدم بر چشم من نه خیر مقدم

Rubâ'îs, without alphabetical order, beginning on fol. 111ª :—

کر دلبر ما شیوۀ مستان کیرد   با عاشق خود هزار دستان کیرد

The Rubâ'îs are followed by a Maṣnawî, beginning with the line :—

مقتدای ملک امام بشر   شاه انصاریان دین پرور

The Maṣnawî breaks off with the line :—

قطب عالم امام دین و هدی   شاه دین شیخنا و مولانا

Some clever hand has changed the *takhalluṣ* Qâsim or Qâsimî to Qâ'im or Qâ'imî.

Written in minute Nasta'lîq.

Not dated ; 16th century.

No. 331.

foll. 71; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; 5×3.

دیوان کاشي

DÎWÂN-I-KÂSHÎ.

A very rare copy of the poetical works of Mîr Yaḥyâ, who adopted the poetical title of Kâshî. The poet's ancestors originally belonged to Shîrâz, but as his father emigrated to and settled in Kâshân, the poet is better known as Kâshî. Ṭahir Naṣrâbâdî says that Qâḍî Yaḥyâ and Mîr Yaḥyâ were two different persons; the former, he says, was a native of Lâhijân, but that, on account of his frequent residence in Kâshân, he is known as Kâshî; and the latter, according to the same author, was a native of Qum; but strange to say, that the above author quotes the same verses under the lives of both the poets. In some of Kâshî's verses quoted by Ârzû, in which the poet, while expressing his hatred of Kâshân, the poet clearly admits that he originally belonged to Shîrâz, and that his father emigrated to Kâshân:—

پدرم این خطا ز عرفان کرد

که ز شیراز جا بکاشان کرد

روح من زان بلند پرواز است

گلم از خاك پاك شیراز است

Kâshî came to India during the time of Shâh Jahân, by whom he was appointed royal librarian, کتاب دار. Here Kâshî enjoyed the learned society of Ḥajî Muḥammad Jân Qudsî, Abû Ṭâlib Kalîm, and other eminent poets. Besides Qaṣîdahs, Ġazals and Rubâ'is, he wrote several Maṣnawîs.

The author of the Yad-i-Bayḍâ places Kâshî's death in A.H. 1064 = A.D. 1653, and gives the following chronogram:—

احیای سخن چو کرد یحیي جان داد

For notices on the poet's life see: Riyâḍ-ush-Shu'arâ, *loc. cit.*; Majma'un-Nafâ'is, vol. ii., fol. 540ᵇ; Yad-i-Bayḍâ, fol. 248ᵃ.

fol. 1ᵇ. Qaṣîdahs.

Beginning:—

نرم شد از صدمهٔ دوران ز بس هر استخوان
دست من در آستین مغزي بود در استخوان

The Qaṣîdahs are in praise of the prophet, Shâh Jahân, 'Alimardân Khân, Sa'd Ullah Khân, and others.

fol. 40ᵇ. Qiṭ'ahs giving the dates of several contemporary events.

Beginning:—

خدا داد بختي بشاه جهان
که بي سعي کامش روان ميشود

The last Qit'ah gives the date of Ḥajî Muḥammad Jân Qudsî's death.

fol. 43ᵃ. Short Maṣnawîs, the first beginning:—

کمان کج نشست و سخن راست شد

fol. 45ᵃ. Another Maṣnawî حکايت قلمدان.

Beginning:—

بنام خداوند لوح و قلم

fol. 50ᵃ. Another Maṣnawî معذرت نامه.

Beginning:—

نه گرگم نه يوسف در اين روزگار—

fol. 51ᵇ. A Maṣnawî entitled آتشکده.

Beginning:—

بدوزخ بگذرد تا کي حياتم

fol. 53ᵇ. Another Maṣnawî called توبه نامه.

The manuscript ends with some satirical Qiṭ'ahs and a subscription in prose.

Written in a beautiful minute Nasta'liq, within gold-ruled borders.

Not dated; 18th century.

No. 163.

foll. 310; lines 12; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{4}$.

دیوان کمال خجندی

THE LYRICAL POEMS OF KAMÂL-I-KHUJANDÎ.

Beginning:—

افتتاح سخن آن به که کند اهل کمال

به ثنای ملك الملك خدای متعال

Shaykh Kamâl-ud-Dîn Khujandî مولانا شیخ کمال الدین مسعود الخجندی, the celebrated saint and poet, was born at Khujand in Transoxania. In his youth he performed a pilgrimage to Mecca, and on his return settled down in Tabrîz, during the reign of Sulṭân Ḥusayn bin Uways (A.H. 777–784 = A.D. 1374–1382), who entertained great respect for the poet and erected for him a Khânqâh (monastery). Here the poet's renown as a saint secured for him a large number of disciples and adherents. In A.H. 787 = A.D. 1385, when Ṭûqtamish Ġiyâṣ-ud-Dîn of the White Horde of the Eastern Kipchak family of Orda attacked Tabrîz, he took the poet with him to his capital Sirâi in Kipchak where Kamâl-i-Khujand remained for four years. Subsequently he came back to his favourite city, Tabrîz, in the time of Mîrân Shâh (*d.* A.H. 810 = A.D. 1408), who was also a great admirer and patron of the poet. Kamâl was a contemporary of Ḥâfiẓ of Shîrâz; but they never met. Jâmî, in his Bahâristân, fol. 104ᵃ, says that Kamâl-i-Khujand imitated but at the same time surpassed Khwâjah Ḥasan of Dehlî. The poet spent the greater part of his life in Tabrîz, where he died in A.H. 803 = A.D. 1400. See Nafaḥât, p. 712; Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 90; Haft Iqlîm, fol. 388ᵃ; Yad-i-Bayḍâ, fol. 190ᵃ; Riyâḍ-ush-Shu'arâ, fol. 348ᵇ; Nashtar-i-'Ishq, fol. 1429; Miftâḥ-ut-Tawârîkh, p. 159, and

Nafā'ij-ul-Afkār, p. 352. According to the author of the Majālis-ul-'Ushshāq, fol. 136ᵃ, Kamāl died in A.H. 808 = A.D. 1405. Daulat Shāh, p. 352, places the poet's death in A.H. 792 = A.D. 1389; Taqī Auḥadī, fol. 619ᵃ, in A.H. 692, probably a mistake for 792, following Daulat Shāh. The author of the Khulāṣat-ul-Afkār, fol. 157ᵇ, alone places the poet's death in A.H. 783 = A.D. 1381.

The following verse is said to have been inscribed on the poet's tomb:—

كمال از كعبه رفتي بر در يار

هزارت آفرين مردانه رفتي

For further notices on the poet's life see Majma' un-Nafā'is, fol. 394ᵇ; Makhzan-ul-Ġarā'ib, fol. 718, and Mir'āt-ul-Khayāl, p. 81. See also Sprenger, Oude Cat., p. 454; Rieu, Pers. Cat., p. 632ᵇ; Rieu, Suppl., Nos. 275 and 276; Ethé, Bodl. Lib. Cat., Nos. 857 and 858; Ethé, India Office Lib. Cat., Nos. 1278–1280; Rosen, Persian MSS., p. 119; W. Pertsch, Berlin Cat., p. 855; G. Flügel, i., p. 557; J. Aumer, p. 27; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biographical Notices, p. 192, and Bland, Century of Ġazals, No. 3.

The initial Qaṣīdah is followed by two others, both rhyming in م.

fol. 5ᵃ. Ġazals, alphabetically arranged, beginning:—

از تو يك ساعت جدائي خوش نمي آيد مرا

با دگر كس آشنائي خوش نمي آيد مرا

agreeing with the initial Ġazal in Sprenger's copy.

fol. 296ᵇ. Qiṭ'as, beginning as in Ethé, India Office Lib. Cat., No. 1278:—

تا فكرت من نهاد بنياد سخن

آباد شد از من طرب آباد سخن

fol. 309ᵇ. Fards, beginning:—

آن دلبر بد مهر كه نامست بچهر

دارد سر عاشقي ندارد دل مهر

One remarkable feature of this MS. is that each Ġazal, Qiṭ'ah, Rubā'ī, and Fard has, as an introductory line written in gold, a line of Āmir Shāhī's (d. A.H. 857 = A.D. 1453) poems; and these, taken together,

would amount to nearly one-fourth of his dīwān. The first introductory line runs thus on fol. 3ᵃ:—

یا رب بسوز سینه رندان پاك باز
یا رب بآب دیدهٔ مستان با نیاز

Written in a very clear Nasta'līq, within gold-ruled borders, with a double-page faded 'unwān.

The original leaves are put into modern margins.

This splendid copy was written only eighty-three years after the poet's death, and the colophon is dated:

فی سنه ست و ثمانین و ثمانمایه = A.H. 886.

VII. foll. 96ª–98ª.

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIṢ.

Selections from the Dîwân of Mirzâ Muḥammad Kâshânî, poetically surnamed Mukhliṣ مرزا محمد کاشانی متخلص به مخلص,

The extracts, arranged in alphabetical order, begin thus:

امانت دار نتوان گفت خاک عالم دون را

که یکجا خورد این صاحب دیانت مال قارون را

Mirzâ Muḥammad, with the *takhalluṣ* Mukhliṣ, was an eminent poet of Kâshân. He composed a Qaṣidah in praise of I'timâd ud-Daulah Muḥammad Mu'min Khân, who rose to great eminence towards the close of the reign of Shah Sulaymân Ṣafawî, and who, in recognition of the poet's merit, called him from his native place Kâshân to Iṣfahân, during the reign of Sulṭân Ḥusayn Mirzâ. Here the poet died at the age of about sixty years, and was buried in the Jami'-i 'Atîq. His Dîwân, consisting of about three thousand verses, reached India during the reign of Bahâdur Shâh. See Nishtar-i 'Ishq, p. 1619. See also Sarw-i Âzâd, p. 125; Riyâḍ ush Shu'arâ, fol. 406ª; Sprenger, Oude Cat., pp. 128, 138. A copy of his Dîwân is noticed in Rieu ii, p. 708.

No. 237.

foll. 34; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

دیوان مرزا کامران

DÎWÂN-I-MIRZÂ KÂMRÂN.

An exceedingly valuable and unique copy of the diwân of Mirzâ Kâmrân, brother of the Emperor Humâyûn, bearing the autographs of the Emperors Jahângir and Shâh Jahân, and the seals and signatures of many distinguished nobles and officers of the courts of Akbar, Jahângir, Shâh Jahân, and others. This splendid copy is the handiwork of the celebrated caligrapher Mahmûd bin Ishâq ash Shihâbî of Herât, who wrote it during the lifetime of the author.

According to the author of the Mir'ât-ul-'Âlam, fol. 417ᵇ, Maulânâ Khwâjah Mahmûd was a pupil of the celebrated caligrapher Mir 'Alî (for life see No. 195 above). Mahmûd was well skilled in writing bold as well as minute hands, and had also a taste for poetry. Being unable to cope with the superior talents of his master, Mahmûd very often circulated his own handwritings and poetical compositions in the name of Mir 'Alî, who alludes to this in the following Qit'ah quoted in the Mir'ât-ul-'Âlam (*loc. cit.*):—

خواجه محمود آنکه یکچندی
بود شاگرد این حقیر فقیر
بهرتعلیم او دلم خون شد
تاخطش یافت صورت تحریر
در حق او نرفته تقصیري
لیك او هم نمیکند تقصیر
مینویسد هرانچه از بد و نیك
جمله را میکند بنام فقیر

See also 'Âlam Arâ-i-'Abbâsî, fol. 74.

The Diwân consists of Ġazals, Qiṭ'as, Fards, Rubâ'is and Maṣnawî in Persian and Turkî arranged in alphabetical order.

Contents:—

Under the alphabet الف are six Ġazals, the first four in Persian and the last two in Turkî.

Beginning:—

چون بمقصود نشد هیچکسي رهبر ما
بعد ازین خاك در پیر مغان و سر ما
کار ما چون ز در بسته زاهد نکشود
بو کزین پس ز خرابات کشاید در ما
بارگي مست و شب تیره و رهزن ز کمین
واي اگر هادي لطفت نشود رهبر ما . . . الخ

The second Ġazal, beginning with the line حسن تو دمبدم افزون بادا, is referred to in the appendix.

The third begins thus on fol. 2ᵃ:—

با رقیبان همدم و همراز دیدم یار را
یارب آسان کن بمن این حالت دشوار را

The fourth one, in which the prince makes a تضمین on some of the verses of Ḥâfiẓ, consists of four verses and wants the Maqṭa'. It runs thus:—

اي كافر ميخواره بي باك خدا را
رحمي بكن اين سوخته بي سر و پا را
از اشك چو سيمم دل تو نرم نگردد
سيمين ذقنا سنگ دلا لاله عذارا
دارم طمع گوشهٔ چشمي ز تو يعني
خوش كن به نگاهي دل غم پرور مارا . . . الخ

The fifth and sixth are Turkī; beginning of the fifth:—

زهي هرذره دين حسنونك هويدا
جمالينك آفتاب عالم آرا

Under the letter ب are six Ġazals; one (the first) in Persian and the remaining five in Turkī; beginning on fol. 3ᵃ:—

بي تو ناياب شد از ملك دلم طاقت و تاب
خسرو عالم جاني و جهان از تو خراب

The Maqṭaʿ is wanted in each of the last three Ġazals.

The letter ت consists of six Ġazals; four (the second, third, fourth, and the fifth) in Persian and the first and the last in Turkī. The second one runs thus on fol. 4ᵇ:—

باز دامان خود آن سرو ببالا زده است
كس بدامانش مگر دست تمنا زده است
كشش عشق بود آنكه مه كنعاني
عاقبت دست بدامان زليخا زده است . . الخ

The third begins thus:—

حلقهٔ زلف پريشان تو بي چيزي نيست
غمزهٔ نرگس فتان تو بي چيزي نيست

The fourth begins thus:—

آسودگي خسته دلان از ستم او ست
خوشحالي ماتم زدگان از الم او ست

The fifth consists of only three verses with the following Maṭlaʿ:—

کر ز تو مچاکست دلم پاك نیست
نیست دلي کز غم تو چاك نیست

The Maqṭa' is wanted in the fifth and sixth.

Out of the seven Gazals under the letter د, the first one is Turki and the remaining are Persian.

Beginning of the second Ġazal, consisting of four verses, fol. 5ᵇ:—

سنبل و گل در بهار عارضت باهم دمید
کس بهار این چنین در گلشن عالم ندید
پرده افکندي ز رخ بازار مه رویان شکست
مهر چون پیدا شود گردد کواکب ناپدید

The third, consisting of three verses, begins thus:—

رسید مژده که ایام وصل یار آمد
گذشت فصل دي و موسم بهار آمد

The fourth consists of the following two verses:—

تا این دل شیدائي در قید جنون افتاد
هر راز که بنهفتم از پرده برون افتاد
بیمار غم هجران در بزم وصال تو
مشکل که رسد روزي زینسان که زبون افتاد

The fifth consists of three verses, the last one being Turki; beginning:—

ز رخسار و قدت شدم بهره مند
زهی طالع سعد و بخت بلند

The sixth also consists of three verses, and begins thus:—

چشم بر راه تو داریم و شد ایامي چند
وقت آن شد که نهي جانب ما کامي چند

The seventh begins thus:—

چیست دنیا بناي بي بنیاد
چیست گردون مدار سست و نهاد

The seventh, consisting of three lines, begins thus:—

هرکه که جمال تو سرا در نظر آید
صد ناله جانکاه ز جانم بدر آید

The Maqṭa' is wanted in each of the above Persian Ġazals. The letter ر consists of only Turki Ġazals, which are seven in number. The first begins thus on fol. 7ᵃ:—

تیلیب چهرنکدا وجه الله نی منظور
عیان بولدی منکا نور علی نور

Under the alphabet ز are only two Turki Ġazals; the first begins thus on fol. 8ᵇ:—

فروغ چهرنك ایرور صبح دیك جهان افروز
طلوع حسنونك ایرور افتاب عالم سوز

The only Ġazal under the letter ق begins thus on fol. 9ᵃ:—

لاله و کل رونقی حسن و جمالینك جه یوق
سرو صنوبرنقی تازه نهالینك جه یوق

Under the letter ك are seven Ġazals, six in Turki and one (the first) in Persian. The Persian Ġazal consists of only the following three verses on fol. 9ᵇ:—

ای جهان از تو هویدا و تو از عالم پاك
هست در معرفت ذات تو عاجز ادراك
دست در حبل متین کرمت خواهم زد
روز محشر که سر خویش برارم از خاك
شعلهٔ شمع درونم بجهان آتش زد.
من که از سوز درون آه زدم آتشناك

Under the letter ل are three Ġazals; one (the first) in Turki and the last two in Persian. The first Persian Ġazal begins thus on fol. 11ᵇ:—

بکام شیر شد لعل وی ای دل
نباشد آب زندگانی زهر قاتل

The Maqṭa' runs as follows:—

خمت را کلمران در دل نهفته
که باشد کنج را ویرانه منزل

The second runs thus:—

مراچون کوه دودي از تو بر دل
چه سان بار سفر بندم بمحمل
ز زلف او کسستن چون توانم
چو دل بستم بان مشکين سلاسل . . . . . الخ

Two Ġazals under م, the first one in Persian, the second in Turkī. The Persian Ġazal runs thus on fol. 12ᵃ:—

کند ميل غم هجران تو از بنيادم
نظري کن که براه توز پا افتادم
خاك کشتم بسر راه تو بر من بگذر
پيش ازان دم که دهد باد فنا بربادم

Seven Ġazals under the letter ن; the first four in Turkī and the last three in Persian. The first Persian Ġazal consists of the following three verses on fol. 13ᵇ:—

اي قد رعناي تو سرو گلستان حسن
روي دلاراي تو لالهٔ بستان حسن
روي خوش مهوشت تازه کل باغ لطف
سرو قد دلکشت نخل گلستان حسن
شمس و قمر را نماند ماه رخا رونقي
تا تو براوردهٔ سر ز گريبان حسن

The second consists of the following two verses:—

رفته رقيب از درت کم شده اندوه من
حمد خداوند را اذهب عنا الحزن
باز زليخاي شب موي سيه را کشاد
رانکه بچاه اوفتاد يوسف کل پيرهن

The third, with the following three verses, runs thus :—

بـالا بلائي بچشم آفت دين
برخ مه لقائي بقد سرو سيمين
سر رشتهٔ عيش آيد بدستم
بدستم اگر افتد آن زلف مشكين
بكشتم كداي توام خنده زد كفت
كدا را چه نسبت بود با سلاطين

Under the letter ه is only one Turkî Ġazal, which begins thus on fol. 13ᵇ :—

آه كيم آكه ايماس داغ لهاندين اول ماه . . الخ

Under the alphabet ي are nine Ġazals; the first six in Turkî and the last three in Persian. The first Persian Ġazal runs thus on fol. 15ᵇ :—

زينسانكه جمال خود آراسته مي آئي
در زهد شكست آري در عشق بيفزائي
چون چهره بيارائي رخساره برافروزي
خود كوي كجا ماند آئين شكيبا ئي . . . الخ

The second, consisting of four verses, runs thus :—

زهي بزلف و رخت صد هزار زيبائي
هزار شوق ز تو در دل تماشائي
شكيب بي توكسي چون كند كه پيش لبت
بباد رفت همه مايهٔ شكيبائي . . . الخ

foll. 16ᵃ–19ᵃ. Fards or single verses. These Fards may be divided into two kinds (each of which is arranged here in alphabetical order) like those of the Dîwân-i-Âshnâ noticed in Ethé, India Office Lib. Cat., No. 1584, viz. :—

(a) ابيات فرد مطلع. Under this heading are thirty verses in all, of which nineteen are Persian and the remaining Turkî. The first two, which are Persian, run thus :—

اي شده خاك درت در نظرم توتيا
رخت صبوري برفت بي تو بباد هوا

The second :—

دوش دیدم با رقیبان همنشین دلدار را
چون برون آرم ز خاطر این چنین ازار را

(5) ابیات متفرد غیر مطلع. Consist of fourteen verses, of which only four are in Persian and the remaining in Turkī, and begin with the following Persian verse, on fol. 18ᵇ:—

گر نپوشیدی رخش را زلف شبگون کی شدی
این چنین روز سیاه و حالت درهم مرا

The last verse runs thus:—

پیش قد تو بنفشه با همه شرمندگی
تکیه بر گل کرده و بهر ادب برخاسته

foll. 19ᵃ–20ᵃ. Qiṭ'as, six in number; the first, third, and the last are Turkī, and the remaining Persian.

The second runs thus:—

ای برادر ز من شنو سخنی
که ازان بهره ور شوی شاید
دل بکار جهان منه که ازان
بار غم بر دل تو افزاید
کار عقبی بساز ورنه ترا
کار و بار جهان چه کار آید

The fourth:—

ای که در شیوهٔ خلاف سخن
شهره شد در جهان فسانهٔ تو
تا کنون بر خلاف عهد اگر
بعد ما از تو شد بهانهٔ تو
این زمان هم خلاف میگوئی
آزمودیم تا بهانهٔ تو

The fifth:—

اي آنكه بهر محفل و مجلس بهمه كس
با سينهٔ پر كين رخ پرچين بدر آئي
كشتي كه كرفتست دل از خانهٔ محرم
وقتست كزين خانهٔ چركين بدر آئي

foll. 20ª–23ª. Rubá'is, thirty in all; out of these only four Rubá'is, viz., the sixteenth, seventeenth, eighteenth, and the last, are Persian, while all the remainder are Turkí.

The sixteenth Rubá'í runs thus:—

در آرزوي قد تو دالي كشتم
از فكر دو ابرويت هلالي كشتم
اندر هوس لب و ميانت جانا
القصه من خسته خيالي كشتم

The seventeenth begins thus:—

شوخي كه هميشه مي كني جور و ستم
جز جور و ستم نميكني لطف و كرم . . . . الخ

The eighteenth:—

اي باد بان يار سلامم برسان
در خلوت وصل او پيامم برسان
بر صبح وصال و شام زلفش بكذر
يعني كه دعاي صبح و شامم برسان

The last:—

يارب ز كرم دري برويم بكشاي
رنك غير از دل حزينم بزداي
پيوند من از جمله علايق بكسل
از هر دو جهان سوي خودم راهنماي

foll. 23ᵇ–34ª. Short Maṣnawí poems. There are about eighteen Maṣnawí poems, of which only four, which are very short, are Persian. The first Persian Maṣnawí poem, consisting of six lines, begins thus on fol. 29ᵇ:—

سخن پرداز این شیرین حکایت
چنین کرد از کهن پیران روایت
زلیخا کز مه کنعان جدا ماند
به منتهای دوری مبتلا ماند . . . الخ

It should be observed here that the verses of the above Maṣnawî poem closely correspond with the Yûsuf-Zalîkhâ of Jâmî. For instance, the first of the above verse consists only of two different parts of the following two separate verses of Jâmî.

In one place of the Yûsuf-Zalîkhâ (Cal. Edn., p. 118) we read:—

سخن پرداز این شیرین فسانه
چنین آرد فسانه درمیانه

Again, on p. 134 we find the following:—

چمن پیرای باغ این حکایت
چنین کرد از کهن پیران روایت

The second Persian Maṣnawî poem, of five verses, begins thus.—

تا چه سازد جهان بی سر و بن
غافل از مکر آسمان کهن
رفت کارم ز دست و دست از کار
نیست کارم بغیر ناله و زار . . . الخ

The third one of six lines runs thus on fol. 30ᵃ:—

مه نو خم شدهٔ ابرو یت
لاله خونین جگری از رو یت
گل ز دست تو گریبان زده چاک
بی تو انداخته خود را بر خاک . . . الخ

The fourth one is a ساقي نامه, and consists of nine verses. It begins thus:—

بیا ساقی آن می که جان پرورست
که جان حزین مرا در خورست

بمن ده که دوران بکین منست
بی قصد جان حزین منست . . . الخ

The díwân ends with a short prose epilogue in Turki intermixed with verses.

The colophon reads thus:—

تمت دیوان حضرة الاعلي حفظه الله تعالي عن الافات و البلايا علي يد العبد الضعيف محمود بن اسحق الشهابي الهروي علي طريق الاستعجال

The words حفظه الله تعالي عن الافات و البلايا clearly shew that Kâmrân was alive when this copy was written.

On fol. 1ᵃ the autograph of the emperor Jahângír runs as follows:—

الله اکبر

دیوان میرزا کامران که عم پدر بزرگوار منست بخط محمود اسحق شهابي حرره نور الدین محمد جهانگیر شاه اکبر سنه ۲۰ جلوس موافق سنه ۱۰۲۳ هجري

On the right-hand side of this is the following note by the emperor Sháh Jahân in his own handwriting:—

هو

الحمد لله الذي انزل علي عبده الکتاب حرره شاه جهان ابن جهانگیر شاه بن اکبر شاه

The following note on the same folio says that this copy was also in the possession of Núr-un-Nisâ Begam, the wife of Jahângír:—

قیمت اموال نواب نورنسا بیکم
مي مهر

On the fly-leaf at the end one note reads thus:—

تحویل جناب شیخ فیضي از بابت تحویل میر محمد تقي بتاریخ ۲۷ شهر ذالحج سنه ۹۹۰ عرض دیده شد

The following marginal note, in the same hand as the copy itself, is found at the end of the MS.:—

۲۷ شوال سنه ۱۹ از وجوه محافظخان تحویلدار متوفي تحویل محمد حافظ شد . .

Besides these there are numerous seals and notes showing that the MS. passed through the hands of Mun'im Khân Khân Khânân, Maymanat Khân, Muḥammad Ṣâliḥ, Muḥammah 'Alî, Khwâjah Suhayl, Arshad Khân, Muḥammad Bâqar, Nûr Muḥammad, 'Abd-Ullâh Chalapî, and many other distinguished nobles and officers of the Courts of the Mugal emperors.

Several notes bear the dates A.H. 984, 987, 990, 992, etc.

The copy is written in a beautiful clear Nasta'liq, within gold-ruled borders.

No. 2180.

دیوان معز فطرت

DÎWÂN-I MU'IZZ FIṬRAT.

Selections from the Dîwân of Mîr Mu'izz ud-Dîn Fiṭrat. See Nos. 355-356.

The poems, arranged alphabetically, begin like No. 356.

جنونم گوش شهرت شد الخ *

No. 1858

foll. 100; lines 11; size $5\frac{3}{4}$; $4\frac{1}{2}$; $3\frac{1}{2} \times 3$

دیوان ناصحی

DÎWÂN-I NÂṢIḤÎ

An exceedingly valuable and rare copy of Nâṣiḥî's Dîwân.
Beginning:—

همین دولت ز درد عشق جانسوز تو بس ما را

که بی یاد تو از دل بر نمی آید نفس ما را

The poet is not mentioned in any *Tadkirah.* Taqî Auḥadî, vol. ii, fol. 752[a], alone, on the authority of Mîr 'Alî Shîr (Majâlis un-Nafâ'is), meagrely remarks that Naṣiḥî, a poet of the middle age, lived in Khurâsân. The same Taqî quotes only one verse from the poet. It is not found in the present Dîwân. The following particulars regarding the poet are gathered from the work itself:

In the following verse of a Rubâ'î, fol. 90[a], he says that he was born at Ùbah, but flourished in Harât:—

مولود من از اوبه اگر هست چه عیب
در شهر هري نشـــو و نمـــا يافتـــه ام

He enjoyed the warm favour of Sulṭân Ḥusayn Mirzâ (who ascended the throne of Harât A.H. 873=A.D. 1468 and died in A.H. 911=A.D. 1505), whom the poet repeatedly praises, *e.g.*, on fol. 8[b]:—

خسرو غازي سپهر معدلت سلطان حسین
آنکه شد از ابر جودش فیض دل نازل مرا

It would appear from the following verse on fol. 79[a] that the poet lived in a Madrasah for ten years:—

ده سال شد که بنده مقیم بمدرسه
آنجا مقام بنـــده بپروانهٔ شماست

where, according to the following verse on fol. 89[b], he once became ill:—

در مدرسه ناصحی مریض افتادست
مشتاق بخاک بوس درگاه شمـــا

In several places he refers to some of the distinguished persons of Sulṭân Ḥusayn's court, *e.g.*, Ṣûfî (fol. 84[a]), who is, most probably, identical with Shaykh Ṣûfî 'Alî (see Ḥabib us-Siyar vol. iii, juz. 3, p. 342); Mîrak Naqqâsh (see Ḥabîb *ib*); Banâ'î, the well-known poet (see this Cat. No. 215).

On fol. 87[b] is found a Rubâ'î of the poet, said to have been inscribed on the bow of Sulṭân Muẓaffar (who conjointly with his brother Mirzâ Badî' uz-Żamân ascended the throne of his father Sulṭân Ḥusayn in A.H. 911=A.D. 1505).

That Nâṣiḥî survived his royal patron, Sulṭân Ḥusayn, is evident from the following chronogram, fol. 81[a], expressing the date of the latter's death in A.H. 911=A.D. 1505.

شاه هرات خسرو غازي چو از جهان
رحلت نمود يافت ازين خاكدان نجات
كردم سوال سال وفاتش ز عقل گفت
تاريخ فوت او بطلب از شه هرات

The words شه هرات (King of Harât) are equal to 911.
The Dîwan consists of Ġazals, arranged in alphabetical order.
Mustazâds, fol. 77ª; beginning:—

هر لحظه بر آرم ز دل سوخته آهى
آهى و چه آهى
آهى كه بود از تم رخسارهٔ ماهى
ماهى و چه ماهى

Muqaṭṭa'ât, fol. 80ᵇ; beginning:—

صاحب فضل و كرم خواجهٔ با جود و سخا
كه حديث تو بصد رنگ برون مي آيد

Rubâ'is, fol. 89ª; beginning:—

اي روي تو تابنده تر از صد بدر است الخ *

The MS. ends with a Tarjî'-band, beginning on fol. 95ᵇ:—

ما مظهر ذات كبريائيم الخ *

Written in ordinary Nasta'lîq.
Not dated; 17th century.
The original folios are placed in new margins.

No. 318.

foll. 75; lines 15; size $3\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3$.

انتخاب دیوان ملا نسبتي

A SELECTION FROM THE DÎWÂN OF NISBATÎ.

Beginning:—

در زلزله آوردهٔ از ناز زمین را
یکره سر پائي بزن ابن خاك نشین را

Maulânâ Nisbatî was born in Thânîsar, near Lahore. He was a poet of the Ṣufistic tendency, and is said to have recited poems with great pathos. Ârzû, in his Majma' un-Nafâ'is, vol. ii., fol. 484ᵇ, says that he was on intimate terms with Nisbatî's cousin Ġayrat, and that he very minutely studied the dîwân of Nisbatî, which consisted of fifteen thousand verses, out of which Ârzû made a selection of three thousand verses. Muḥammad Ṣâliḥ Kanbûhî, in his 'Amal-i-Ṣâliḥ, vol. ii., fol. 743ᵃ, says that in A.H. 1062 = A.D. 1651, on his way from Lahore he visited Nisbatî in Thânîsar. Ṭâhir Naṣrâbâdî, fol. 267ᵃ, says that Nisbatî died when Ẓafar Khân Aḥsan (*d.* A.H. 1073 = A.D. 1662) was the governor of Kâbul.

The selection from Nisbatî's dîwân ends on fol. 53ᵇ with the following line:—

مهت گفتم برخ برقع فکندي
مرا از روي خود شرمنده کردي

fol. 63ᵃ. A list of the kings from Tîmûr down to Akbar II., with dates of their birth, accession and death.

fol. 68ᵃ. Chronograms giving the dates of birth and death of the Imâms and some of the distinguished saints and poets.

A very rare and unique copy. Not mentioned in any other catalogue.

Written in ordinary Nasta'lîq.

Not dated, apparently 19th century.

No. 283.

foll. 84; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

دیوان وصلي

DÎWÂN-I-WAṢLÎ.

The poems of Muḥammad Ṭâhir Waṣlî. Khwâjah Muḥammad Ṭâhir, خواجه محمد طاهر المتخلص به وصلي بن خواجه محمد شريف هجري الرازي, poetically called Waṣlî, was the eldest son of the eminent poet Khwâjah Muḥammad Sharîf Hijrî of Ray (see vol. ii., No. 243) and the brother of the celebrated Khwâjah Ġiyâṣ Beg I'timâd-ud-Daulah (*d.* A.H. 1031 = A.D. 1622), the father of the famous Nûr Jahân Begam, and the distinguished Wazîr of the Emperor Jahângîr. Waṣlî's cousin Amîn Râzî, the author of the well-known work Haft Iqlîm, speaks of the poet in the present tense, and mentions him as a specialist of his time in علم سياق, or arithmetic. The date of Waṣlî's death is not given anywhere; but Taqî Auḥadî, who came to India in A.H. 1015 = A.D. 1606 and compiled his famous work, the 'Urafât, under the Emperor Jahângîr between A.H. 1022 and 1024 = A.D. 1613 and 1615, says that while writing the said work Waṣlî and his son Muḥammad Ṣâdiq were living in Lahore.

For notices on the poet's life see: Taqî Auḥadî, fol. 792ᵃ; Haft Iqlîm, fol. 297ᵇ; Riyâḍ-ush-Shu'arâ, fol. 458ᵃ; Majma'-un-Nafâ'is, vol. ii., fol. 502; Nishtar-i-'Ishq, fol. 1961, etc.

See also Ethé, India Lib. Office Cat., No. 1493, where a copy of the poet's dîwân is noticed.

Contents of the dîwân:—

fol. 1ᵇ. Ġazals in alphabetical order.
Beginning:—

خوشوقت و خندان بگذران خوشوقت و خندان صبح را
شاید که تا صبح دگر دریافت نتوان صبح را

A few Fards and Rubâ'is are intermixed with the Ġazals.
foll. 23ᵃ–30ᵃ. Tarji'bands.
Beginning:—

بشتاب دلا كه صيد بندي
افكنده بخواهشت كمندي

The burden runs thus:—

بنشینم و جوش سینهٔ ریش
به نشانم از آب دیدهٔ خویش

fol. 30[b]. Another series of Rubâ'is.
Beginning:—

شمشاد قدم که سیب و نارش بار است
با لاله و سبزه عارضش را کار است

fol. 32[a]. A Maṣnawî styled در صفت گنجفه, on the game of cards.
Beginning:—

زر بدست وزیر خواهد باج
چون گدائي بخرج خود محتاج

foll. 35[a]–40[a]. Qaṣîdahs in praise of Akbar and Jahângîr.
Beginning of the first Qaṣîdah:—

نزدیك شد دلا که سر آید زمان غم
ننهد بروزگار دگر کس نشان غم

foll. 40[a]–42[a]. Five Qiṭ'ahs, five Rubâ'is, and one Fard.
Beginning of the Qiṭ'ah:—

کامگارا بچشم لطف یکي
جانب خواهشم نظر بگمار

foll. 42[a]–84[a]. Another Maṣnawî, entitled خسرو شیرین, the romantic love-story of Khusraû and Shîrîn.
Beginning:—

الهي شیوهٔ طاعت عطا کن
بنور خود دلم را آشنا کن

The Maṣnawî is left incomplete and the words تمام شد are falsely added at the end by a later hand.
Written in a clear Nasta'lîq.
Not dated, apparently 17th century.

No. 56.

foll. 10; lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رباعيات سيف الدين باخرزى

Rubâ'Iyât-i-Sayf-ud-Dîn Bâkharzî.

A very rare copy of the Quatrains of Sayf-ud-Dîn of Bâkharz without alphabetical order.

Beginning:—

ای سر تو در سینهٔ هر صاحب راز
پیوسته در رحمت تو بر همه باز
هر کس که بدرگاه تو آید به نیاز
محروم ز درگاه تو کی گردد باز

Sa'îd bin Muzaffar, better known Sayf-ud-Dîn Bâkharzî, was a

native of Bâkharz, between Nishâpûr and Herât. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221), who made him his Khalifah, and afterwards sent him to Bukhârâ to give spiritual instructions to the people. He was a contemporary of Halâkû Khân, who succeeded his brother Mangû Khân (d. A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dîn is reckoned as one of the greatest Ṣûfîs, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amîn Râzî, the author of the Haft Iqlîm, narrates that Mangû Khân's mother, who professed the Christian faith, founded a big Madrasah in Bukhârâ at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhârâ, where he died, according to Nafaḥât, p. 494; Riyâḍ-ush-Shu'arâ, fol. 174ª; Makhzan-ul-Gharâ'ib, fol. 344, and Majma'ul Fuṣaḥâ, vol. i, p. 242, in A.H. 658 = A.D. 1259. Our copy of the Majâlis-ul-'Ushshâq, fol. 103ᵇ, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, Oude Cat., p. 561, where it is mentioned that Sayf-ud-Dîn died in A.H. 648 or 650. But the copy of the Majâlis-ul-'Ushshâq, described by Dr. Rieu in his Persian Catalogue, p. 352ª, bears A.H. 658. The author of the Ṣuḥuf-i-Ibrâhîm fixes Sayf-ud-Dîn's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Dîn's life, see, besides the above references, Taqî Auḥadî, fol. 301; Haft Iqlîm, fol. 202, and Âtash Kadah, p. 109.

The total number of Rubâ'îs in our copy is fifty-one, and the poet's name occurs in the following last Rubâ'î :—

سیفا ز جفای دهر بسیار منال
هرگز مکن از زمانه اظهار ملال
کاین دولت دیگران و این محنت تو
چون نیک نگه کنی خیالست خیال

No other copy of the Rubâ'îs is mentioned in any other catalogue.

Written diagonally, in a fine clear Nasta'lîq, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribe : فقیر حمید.

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z.D.M.G.

No. 1799

foll. 123 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 5\frac{3}{4}$

سام نامه

SÂM NÂMAH

Another poem in imitation of Firdausî's Shâh Nâmah, celebrating the exploits of Sâm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess.

Beginning at once with the accession of Minûchihr :—

پس انکه یکی هفته بکذاشتند   همه ماتم و سوک او داشتند

The poem begins with some verses of the Shâh Nâmah (No. 1792, fol. 31ª) relating to the Court held by Minûchihr.

The original poem begins with a hunting expedition of Sâm, and his falling in love with Parîdukht, whom he saw in a dream. The poem concludes with Sâm's return to Zâbul with Parîdukht.

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâm Nâmah.

The Sâm Nâmah is sometimes ascribed to Khwâjû Kirmânî (*d.* A.H. 753=A.D. 1352), who has been mentioned in this Catalogue, No. 143, as the author of a Dîwân. For further particulars of the poem see Rieu ii, p. 543 ; Rieu Sup. No. 196 II. Comp. Spiegel, Eran, vol. i, p. 559 ; Ethé, Litteraturzeitung, 1881, No. 45 col. 1736 and Bûhâr Lib. Cat. i, p. 243.

The verse bearing the author's name Khwâjû, quoted in Rieu *loc. cit.*, is neither found in the present copy, nor in that in the Bûhâr Library.

Written in fair Nasta'liq in four columns within coloured-ruled borders.

Not dated : 17th century.

No. 191.

foll. 103; lines 15; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{4}$.

سبحة الابرار

SUBHAT-UL-ABRÂR

A valuable old copy of the Subhat-ul-Abrâr, the fourth Maṣnawî of Jâmî's Haft Aurang.

Beginning with the short prose preface as in No. 179, 4.

المنة لله كه بغون گر خفتم الخ

The poem begins on fol. 2ᵇ:—

ابتداء بسم الله الرحمن

الرحيم المتوالي الاحسان

Written in a fine minute Nasta'līq, within gold and coloured borders and gold-sprinkled margins, with a fine and delicately-illuminated double-page 'unwân at the beginning.

foll. 14ᵇ, 15ᵃ, 29ᵃ and 97ᵃ contain beautiful illustrations of the best Persian style.

This fine copy is due to the penmanship of the celebrated caligrapher سلطان محمد نور, Sulṭân Muḥammad Nûr, who was a contemporary of the author, and flourished during the reign of Sulṭân Ḥusayn Bâyqarâ (see Ḥabîb-us-Siyar, vol. iii., Juz iii, p. 350).

According to Ilâhî (Oude Cat., p. 78) Sulṭân Muḥammad Nûr was a pupil of the well-known caligrapher Sulṭân 'Alî Mashhadî, who died in Herât in A.H. 919 = A.D. 1513. See Habîb-us-Sayir, vol. iii., Juz iii., p. 344.

The scribe gives the date of transcription, 15th Ḏîqa'd, A.H. 913, in the following line at the end:—

این کتابت که نسخه ایست بدیع

(?) عاقبت محمود

بنده سلطان محمد بن نور

در چه ماه و چه سال ثبت نمود ،

پانزده روز رفته از ذي قعد

سال هجرت کتابت من بود

The words کتابت من are equal to 913.

No. 1851

foll. 144; lines 14; size $10\frac{3}{4} \times 7$; $5\frac{1}{4} \times 2\frac{3}{4}$

سلسلة الذهب

SILSILAT UḎ-ḎAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jâmî's Silsilat uḏ-Ḏahab. See under Nos. 180–187.

Beginning as usual.

Written in a perfect Nasta'liq within illuminated borders with beautiful floral designs on margins. The first two pages are sumptuously decorated.

Dated A.H. 983.

Scribe: علي رضاء الكاتب.

This valuable MS. was purchased for the Library for rupees twenty-five only.

No. 1.

foll. 612; lines 25; size 16×10; 10¾×5¼.

شاهنامه

Shâh Nâmah.

BY FIRDAUSÎ.

FIRDAUSÎ, with his full name ابو القاسم منصور الفردوسی الطوسی, the great epic poet, was born in Shâdâb, near Ṭûs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Aḥmad bin 'Umar-un-Niẓâmî-ul-'Arûḍî, of Samarqand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J.R.A.S., 1900, pp. 77–84.)

For other notices of Firdausî's life see:—

Daulat Shâh, p. 54; Haft Iqlîm, fol. 209ᵇ; Taqî Auḥadî, fol. 541ᵇ; Riyâḍ-ush-Shu'arâ, fol. 298ᵇ; Khazâna-i-'Âmirah, fol. 277ᵃ; Âtash Kadah, p. 122; Nashtar-i-'Ishq, p. 1331; Makhzan-ul-Garâ'ib, fol. 596; Ḥabîb-us-Siyar, vol. ii, juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838–1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv, p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54–99; W. Pertsch, p. 68; C. Flügel, i, p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Soohrab, a poem, Calcutta, 1814, and the "Shah Nâmah of Firdausî," London, 1832; Starkenfel's

Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack Heldensagen, 1851; and Ethé, Firdausi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's "Persische Studien II," Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangar, and no copy in this library contains the older preface (anterior to the Bâysangarî recension) designated by Mohl (i, p. xv) as "Préface No. II." (See Rieu, ii, p. 534ª; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III, were by his order arranged into a complete history from the reign of Kyûmurş, the first Persian king, down to the death of Khusrû Parwîz, that is, to A.H. 6 = A.D. 627, by one Dânishwar Dihqân, in Pahlawî. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qûb Layş, in Khurâsân, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abû Manşûr-al-Mu'ammarî, and the account from Khusrû Parwîz to Yazdjird III was added to it. One of the descendants of the Sasânian kings ordered Daqîqî to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sulţân Maḥmûd of Ġaznî, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unşurî was adjudged the best, and was therefore ordered to begin the work, as Firdausi says:—

چنان رفت فرمان مالک رقاب
که نظم آورد عنصری این کتاب

Firdausî, who was in Ţûs, hearing of the great work ordered by Maḥmûd, determined to complete the work Daqîqî had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muḥammad Lashkarî furnished him with the necessary annals. Having versified the battles of Ḍuḥâk and Farîdûn, which became highly popular, he

went to Gaznî. Here he met 'Unṣurî, 'Asjadî and Farrukhî, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Maḥmûd, who was highly pleased with him and entrusted to him the composition of the Shâh Nâmah. The author of the Chahâr Maqâlah (*loc. cit.*) says that Firdausî completed the poem in Ṭûs, where it was transcribed in seven volumes by one 'Alî Daylam. It is said that Maḥmûd, who had promised to give Firdausî fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausî wrote a satire on Maḥmûd, and went to Sipahbad Shîrzâd, the ruler of Tabaristân, who tried to console Firdausî by pleading Maḥmûd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Maḥmûd sent his promised reward to Firdausî in Ṭûs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu, ii, p. 535, and in Ethé, Ind. Office Lib. Cat., No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بنام جهان داور کردگار
ز هجرت شده چار صد سال بار

after a labour of thirty-five years in the author's eightieth year.

به سی سال و پنج از سرای سپنج
بسی رنج بردم بامید گنج

Contents:—

foll. 1ᵇ–13ᵃ. The Bâysanġarî preface

Beginning:—

افتتاح سخن آن به که کند اهل کمال
به ثنای ملک العرش خدای متعال

It should be noticed here that Kamâl-i-Khujandî (d. A.H. 803 = A.D. 1400) begins his dîwân with this verse.

fol. 13ᵇ. Begins the first half of the Shâh Nâmah:—

بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

fol. 295b. Begins the second half of the Shâh Nâmah:—

چو لهراسپ بنشست بر تخت شاد

به شاهنشهی تاج بر سر نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii, pp. 1052–54, is missing.

After fol. 413 one folio, containing 57 verses, corresponding with Macan's edition, vol. iii, pp. 1395–97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii, pp. 1652–54, is also missing.

This copy contains about fifty thousand verses.

foll. 6b, 13b, 16b, 36a, 48b, 81b, 105b, 114a, 153a, 168a, 206a, 226b, 254a, 284a, 295b, 296a, 342b, 380b, 396a, 435a, 455a, 468a and 526a contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nasta'liq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on foll. 295b and 296a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramadân, A.H. 942.

Scribe: مرشد الکاتب الشیرازی.

On fol. 612b, at the end, a note runs thus:—

علی مردان خان بروز ملازمت با علی حضرت گذرانیده *

which means "'Alî Mardân Khân on the day of interview, presented to A'lâ Hadrat" (Shâh Jahân). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Alî Mardân Khân came to Delhî in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor Shâh Jahân. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

No. 1792

foll. 606; lines 25; size 12×7; 7¼×4

شاهنامه

SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos. 1–9). The Preface of Bâysangar, the satire on Sulṭân Maḥmûd and the chronological list of the ancient kings of Persia, occupy foll. 1b–7a.

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number. This excess is due to the following addition of Garshâsp Nâmah to the original text:

گرشاسپ نامه Garshâsp Nâmah, foll. 523b–606a.

Beginning, like the copy noticed in Rieu Supplement, No. 195:

ز کردار گرشاسپ اندر جهان   یکی نامه بد یادگار مهان

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah. It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam. The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sulṭân Maḥmud's son, Sulṭân Mas'ûd (A.H. 421–432=A.D. 1030–1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A.H. 458=A.D. 1066, i.e., at least twenty-six or twenty-seven years after the death of Asadî:

ز هجرت برو بر سپهری که گشت
شدش چار صد سال پنجاه و هشت

It is therefore evident that the work is of a later author; one who, according to Ethé, Bodl. Lib. Cat. Nos. 507 and 508; Ethé, Ind. Office Lib. Cat. No. 893, and some others, was most probably 'Alî bin Aḥmad ul-Asadî uṭ-Ṭûsî علي بن احمد الاسدی الطوسی with the two Kunyas Abul Ḥasan and Abul Manṣûr, the son of the older Asadî. For this

intricate question we refer to Dr. Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des Fünften Internationalen Orientalisten-Congresses zu Berlin, 1881'; Zweiter Theil, erste Hälfte, p. 64; see also Rieu iii, p. 1088[b]; Mohl's preface to the 'Livre des rois,' and Turner Macan's edition of the Shâh Nâmah, vol. iv, appendix, pp. 2109–2133.

The verses containing the name of the poet, giving the number of *Bayts* (9,000 to 10,000), and the statement that the poem was composed in the space of two years, found in some copies, are not given in the present MS.

It ends with an account of the death of Garshâsp followed by some verses relating to a letter of condolence sent to Narîmân by Farîdûn, and to a banquet given in his honour by the latter.

A neat copy, written in fair Nasta'liq in four gold-ruled columns with a sumptuously illuminated double-page 'Unwân and twenty-six miniatures of inferior Persian style on foll. 10[b], 37[b], 50[a], 70[a], 91[b], 100[a], 119[b], 166[a], 175[a], 206[b], 231[b], 240[a], 257[b], 282[b], 305[b], 319[b], 349[b], 372[b], 390[b], 417[b], 440[b], 486[a], 509[b], 531[a], 570[a] and 588[a].

Like many other copies the present Shâh Nâmah is divided into two halves, the second of which, beginning with the accession of Luhrâsp, and styled Luhrâsp Nâmah لهراسپ نامه, begins thus with an illuminated frontispiece on fol. 257[b].

کنون تاج و اورنگ لهراسپ شاه

بیاراییم و بر نشانیم بگاه

چو لهراسپ بنشست بر تخت داد

بشاهنشهی تاج بر سر نهاد

The copy is not dated; apparently 17th century.

A note on the title-page by ابن محمد واجد لطف الله says that the MS. once belonged to him. The note is followed by his seal, dated A.H. 1178.

Two seals of حاجی مهدی علیخان are found at the end, and another at the same place, dated A.H. 1155, faintly reads thus

اضعف العباد بهروز المنقاد

No. 1794

foll. 619; lines 25; size 12½ × 7¾; 9 × ¾

The Same

Another copy of the Shâh Nâmah, without any preface. Beginning at once with the poem:—

بنام خداوند جان و خرد الخ *

Written in fair Nasta'liq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwân.

About forty miniatures in ordinary Indian style. Several folios have been supplied in a later hand.

Dated 3 Dul-qa'd, A.H. 985.

Scribe: ابن ابو البكارم سعد الله العجانی

No. 1857

foll. 128; lines 9; size 6¼ × 3¾; 3½ × 1¾

شاه و گدا

SHÂH WA GADÂ

A mystical Masnawî, also styled شاه و درویش, by the same Hilâlî.

Beginning:—

ای وجود تو اصل هر موجود   هستي و بودهٔ و خواهي بود

The Masnawî has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen', in 'Abhandlungen des fünften internationalen Orientalisten-Congresses', Berlin, 1882, vol. ii, pp. 130–135. For other copies of the work see Rieu ii, p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; Sprenger, Oude Catalogue, p. 427; Cat. Codd. Lugd. Bat. ii, p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35; Ethé, Bodl. Lib. Cat. Nos. 1022–1025; Ethé, Ind. Office Lib. Cat. Nos. 1426–1429; etc.

A splendid copy, written in beautiful Nasta'liq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated; 17th century.

The original folios have been placed in new margins.

No. 927.

foll. 350; lines 19; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح ديوان علي
SHARḤ-I DÎWÂN-I ‘ALÎ.

A Persian commentary upon the Arabic Dîwân of ‘Alî bin Abû Ṭâlib.

Commentator: Ḥusayn bin Mu‘în-ud-Dîn ul-Maybudî: حسين بن معين الدين الميبدي.

Beginning:—

سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوت ولایت الخ •

Ḥusayn Maybudî, who adopted the poetical *nom de plume* Manṭiqî, was born, according to Sâm Mirzâ's Tuḥfah-i Sâmî, in Maybud, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the Ansâb (Gibb Memorial Series Edition, fol. 547b) gives the following particulars of the place: بفتح الميم و سكون الياء المنقوطة باثنين من تحتها و ضم الباء الموحدة و في اخرها الذال المعجمة ...... و هو بلدة بنواحي اصبهان من كور اصطخر قريبة من يزد جرد ...... الخ.] He studied philosophy in Shîrâz under Dawânî, that is to say, the celebrated philosopher Muḥammad bin As‘ad Dawânî, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see Ḥabîb-us-Siyar vol. iii, juz 4, p. 111). Ḥusayn was a well reputed scholar of his time, and, according to Yaḥyâ Qazwînî's Lubb-ut-Tawârîkh (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ‘îl Ṣafawî (A.H. 907–930 = A.D. 1502–1524). The author of the Riyâḍ-ul-‘Ulamâ says that Ḥusayn died in A.H. 912 = A.D. 1506. See also Rauḍât-ul-Jannât, p. 258. Some others place Ḥusayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also Ḥabîb-us-Siyar, vol. iii, juz 4, p. 112. A collection of Ḥusayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Ḥâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise جام گيتي نما is noticed in Rieu ii, p. 812.

For the Arabic Dîwân of ‘Alî, with its full title انوار العقول من كلام وصي الرسول, see the Arab. Cat. of the British Museum,

p. 276; G. Flügel i, pp. 432–434, etc. A Turkish translation of an Arabic commentary on the same Dîwân, by Mustaqîmzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Ṣûfîs and philosophers, divided into seven sections, called فاتحة, on account of which the work is generally called فواتح or ميبذي .كتاب فواتح The seven sections are as follows:—

Fâtiḥah I, on the true path followed by the elect, fol. 3[b]:

فاتحهٔ اولی در بیان راه راست که مسلوک اصفیا است •

Fâtiḥah II, on the essence of God, fol. 13[b]:

فاتحهٔ ثانیه در ذات خدا تقدس و تعالی •

Fâtiḥah III, on the names and attributes of God. fol. 21[b]:

فاتحهٔ ثالثه در اسماء و صفات •

Fâtiḥah IV, on "the greater man" or the macrocosm, fol. 30[a]:

فاتحهٔ رابعه در انسان کبیر •

Fâtiḥah V, on "the lesser man" or the microcosm. fol. 46[b]:

فاتحهٔ خامسه در انسان صغیر •

Fâtiḥah VI, on prophecy and saintship, fol. 69[a]:

فاتحهٔ سادسه در نبوت و ولایت •

Fâtiḥah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol. 77[a]. A commentary on this seventh *Fâtiḥah*, by Ġulâm Ḥusayn bin Hidâyat 'Alî Khân Tabâṭabâ'î is noticed under No. 1319. Beginning of 'Alî's Dîwân and the commentary, on fol. 99[a]:

الناس من جهة التمثال اکفاء ابوهم ادم و الامّ حواء

مفهوم تعریف اشاره است به تعیین و تمییز معنی در ذهن سامع و حرف که نزد سیبویه لام و نزد خلیل مجموع همزه و لام است •

In the conclusion the commentator says that he completed the work in Ṣafar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Maybudî)

مح = شیخ محي الدین ابن عربي

د = محمود (i.e. Maḥmûd Shâbistari, the author of the Gulshan-i Râz).

حافظ شیراز = ظ

مثنوی مولوي روم = مي = مث

ابن الفارض = ض

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabî' I, A.H. 928.

No. 2178.

شکرستان خیال

SHAKARISTÂN-I KHAYÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author.

Author: Mîr 'Abd ul-Wâhid Bilgrâmî, poetically surnamed Wâhid and also Dauqî میر عبد الواحد بلگرامي المتخلص به واحد و ذوقی.

Beginning :—

بعد شکر افشانی حمد رزاقی که ذایقهٔ حلوا پرستان را بچاشني رنگا
رنگ کامیاب لذتها نموده الخ *

Mîr 'Abd ul-Wâhid of Bilgrâm, who in his other poems adopts the *takhallus* Wâhid, but here, in conformity with the contents of the work, Dauqî, was the elder brother of the poet Îmâ, who, according to Yad-i Baydâ, fol. 27ª; died in A.H. 1119=A.D. 1707. Dauqî's father Mîr Sayyid Ashraf Dargâhî was a companion, and also a pupil, of Mîr 'Abd ul-Jalil Bilgrâmî, while Dauqî himself was a warm friend of Mîr 'Azmat Ullah Bikhabar. Dauqî's biographers unanimously hold that he was a man of noble disposition and composed 'sweet' verses, and that in the collection of his poems, entitled Shakaristân, which he wrote in praise of sweetmeats, he adopted the *takhallus* Dauqî. Dauqî was killed in a conflict which took place between his father and the infidels of Râhûn, in the Panjâb, on Friday, the 2nd of Muharram, A.H. 1134=A.D. 1721. See Yad-i Baydâ, fol. 240ª; Nishtar-i 'Ishq, p. 661; Sarw-i Âzâd, pp. 341 and 396; etc.

In the preface Dauqî gives us to understand that from his childhood he was greatly fond of sweetmeats, and that at the request of some of his associates he collected these poems (composed previously by him), under the title of Shakaristân-i Khayâl. He further adds that he had previously written similar poems, and that they had

been highly appreciated by his friends, but as there were some defects and drawbacks in those poems, he wrote the present with the object of nullifying the former.

The poems, which are in the forms of Ġazals (alphabetically arranged), Mukhammasât, Taḍmîns, Rubâ'is and Tarji'bands, describe, in the guise of the lyric style, various kinds of sweetmeats and products of the culinary art.

The first Ġazal begins thus on fol. 63ᵃ:

زهی ازا از ذوق تبریزی زبان محو حلاوتها
دل پهن از خیال اکبری مرهون لذّتها

The Persian poems are followed by some Hindi poems on the same subject, a few jests and some directions for the preparation of some sweetmeats.

The above is followed by a few verses of Sukhanwar, 'Urfi, Bidil, Maymanat Khân, etc., occupying foll. 71ᵃ-72ᵃ.

No. 1798

foll. 180; lines 25; size $15\frac{1}{4} \times 7\frac{3}{4}$; $12 \times 5\frac{1}{2}$

شهریار نامه

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausî's Shâh Nâmah. Its hero is Shahriyâr, son of Barzû, the son of Suhrâb bin Rustam.

Beginning:—

بنام خداوند هشت و چهار ــ بپیوستم آغاز این یادگار

The authorship of this work, like that of some other imitations of the Shâh Nâmah, *e.g.*, the Sâm Nâmah (see No. 1799), the Garshâsp Nâmah (see No. 1792, foll. 523–606) is disputed.

A copy of the Shahriyâr Nâmah, containing some fragments of the poem, is noticed in Rieu ii, p. 542. In the concluding lines of that copy, quoted in Rieu, *loc. cit.*, the author calls himself Mukhtâri, that is to say, the well-known poet Sirâj ud-Dîn 'Uṣmân bin Muḥammad ul-Mukhtâri of Gaznî, who at first adopted the poetical title of 'Uṣmân, but subsequently changed it to Mukhtâri, and who, according to some, died in A.H. 554=A.D. 1159, but according to others in A.H. 544=A.D. 1149 (see No. 24 where a copy of his Diwân is noticed). It is also stated in Rieu's copy that Mukhtâri wrote the poem in the space of three years, for Mas'ûd Shâh, who, as pointed out by Rieu, can be no other than Mas'ûd bin Ibrâhîm (A.H. 481–508 =A.D. 1088–1114), the great-grandson of Sultân Maḥmûd. The epilogue in the present copy is hopelessly damaged, and all the distichs in the fourth column, sixteen in all, are missing. Again, the concluding lines, quoted in Rieu, do not agree with those in the present copy, save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears:—

بسر شد کنون نامهٔ شهریار ... ...

From the concluding lines, as extant in the present copy, and from other passages in the work, it would appear that the author of the work is the celebrated poet Farrukhî, and that he wrote it, in the space of twelve years, for Sulṭân Maḥmûd. The concluding lines are as follows:

«در خاتمهٔ شهر یار نامه»

بسر شد کنون نامهٔ شهر یار

... ...

در شش سال بردم بدین نامه رنج

که تا این در آمد سزاوار گنج

سپاس آنکه این نامه انجام یافت

... ...

بداردش یزدان بلند از جهان

کسی را که این دفتر راستان

بدست اندر آید دعای بخوان

... ...

بآمرزشی یاد آرد مرا

به نیکي بهر جا شمارد مرا

بماند بسا این سخن یادگار

... ...

که من زیر این خاک باشم بکور

نتابد به من ماه و ناهید و هور

چو زین نامه پرداختم خامه را

... ...

ز کشتاسب آمد سخنها بیاد

که رفت از پدر خشم کین (همچو باد؟)

چو رفت از در شاه کشتاسب خار

... ...

بسا رنجها کامدش در جهان

همیکشت هر سو خلیده روان

نه کس آکه از کار آزاده شاه

... ...

بسا سالیان کشت اندر جهان

بر از درد در کشور هندوان

بشیمان بد از رفتن و خشم خویش

... ...

بس از رنج بسیار ازان مرز بوم

کذار اوفتادش سوی شهر روم

الا ای خردمند دانش فزای

... ...

بگفتم که فردوسي آن کفته بود

کهرهای شایسته را سفته بود

مرا زین سخنها دل آرام یافت

... ...

شد این کفتنیها سراسر تمام

بنام شهنشاه فرخنده نام

چو از فرخي نامه آمد به بن

ز فردوسی .. ..

The copy ends with the following lines in which the author refers to the Gushtâsp Nâmah of Firdausî.

'کشتاسب نامه فردوسي انجا خوانده شود'

شنو تا چه کوید در این داستان ... ...

بدینگونه آرد سخن درمیان حکیم خردمند روشن روان

که کشتاسب چون شد ز پیش پدر ... ...

بس از رنج بسیار کاه بروم برو بود اختر بد اندیش شوم

نکوهش ازان بهر لهراسب بود غم و رنج تن بهر کشتاسب بود

Again, the name of the author (Farrukhi) and of his royal patron Sulṭán Maḥmûd are found in the following lines on fol. 40ª, relating to Rustam's expedition to Khâwar against the demon Iblis :—

جهان تا بود شاه محمود شیر   بود با کلاه و نگین و سریر
که بیدار شاهست و دارد خرد   ازو دور بادا شبی چشم بد
کنون شهریارا ز لهراسب شاه   یکی داستان آورم پیش گاه ...
بسندد اگر شاه با آفرین   ز نظمم شود پر ز غلغل زمین
بماند مرین داستان یادگار   شود فرخي زین نشان پای دار

The names of Farrukhî and Maḥmûd are found again in the concluding lines of the story relating to the destruction of the boat of Farâmurz, fol. 65ª :—

ز اقبال شاه ملایک سپاه   فلک قدر جم جاه محمود شاه
شه داد گستر خدیو زمین   که بر خاتمش مهر باشد نگین
به پایان رسید این سخنهای من   بود بر سپهر سخن جای من
جهان تا بود شاه را گاه باد   سر اخترش برتر از ماه باد
سر چتر او باد بر ماه و مهر   سپه انجمش باد و میدان سپهر
جهان تا بود گاه محمود باد   سوی داد و دین راه محمود باد
سر فرخي زر برامد بماه   که شد داستان سنج در پیش شاه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by Farâmurz, the name of Sulṭân Maḥmud appears thus, fol. 134ᵇ :—

کنون از پی رخشم آید سخن
نخست اندرین نامور انجمن
بر شاه محمود آرم نخست
بگویم جو دیدم بدفتر درست

The names of the author and his royal patron are found again on fol. 151ª in connection with Shahriyâr's expedition against Mâzandarán :—

کنون رزم مازندران آورم
بنوی برت داستان آورم
سر و تاج محمود بادا بلند
کزو فرخی شد به تن ارجمند

The poem, consisting of about eighteen thousand verses, begins with a short doxology in which the royal personage for whom the work is written is said to be "Abbâs Shâh of Persia." This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so-named king.

The name 'Abbâs Shâh appearing in the following lines has been lately inserted by scratching out the original name, most probably Maḥmud Shâh:—

بنام شهنشاه ایران دیار
بسفتم مر این گوهر شاهوار
شه شهریاران گیتی پناه
فلک قدر جم جاه عباس شاه (محمود شاه ؟)

The greater portion of the work treats of Shahriyâr's adventures in India. The concluding sections relate how Farânak, Queen of Sarandîb, treacherously poisons Shahriyâr, and in return is slain by Rustam.

Fol. 179, which probably belongs to an earlier part of the work, relates how Nushwâd Hindî was killed by Shahriyâr.

Written in fair Nasta'lîq in four columns within coloured-ruled borders.

Not dated; 17th century.

Several notes and 'Arḍ-dîdahs of the nobles of Jahângîr and Shâh Jahân's courts are found on the title-page.

No. 265.

foll. 116; lines 15 (in four cols.); size 13¾ × 9; 10 × 6.

شهنشاه نامه

SHAHINSHÂH NÂMAH.

A poetical account of Sulṭân Muḥammad III. of Turkey (A.H. 1003-1012 = A.D. 1595-1603), the thirteenth King of the Osmânli Dynasty.

By Ḥusaynî حسيني.

Beginning:--

سپاس فزونتر ز حدّ و قياس
مر او را كه اشيا كنندش سپاس
ثناآسائيش بود كنج نهان
پي معرفت كشت صنعش عيان

This unique work, of which no other copy is known to exist, is evidently one of the most valuable literary gems of this Library. It is dedicated to the said Sulṭân Muḥammad III., was written for him at Constantinople and preserved as a treasure in the Royal Library during his time, as would appear from the writings in the two illuminated stars at the beginning of the copy:—

برسم الخزانه نواب نامدار ملايك سپاه ظلّ الله شاه جم جاه خلد الله ملكه و سلطانه الخاقان بن الخاقان بن الخاقان ابو المظفر شاه سلطان محمد پادشاه طول الله عمره ابدا و اين تاريخ مذكور بدار السلطنة قسطنطنيه اتمام يافت

The illuminated stars are placed between the following two introductory verses written in gold in beautiful bold Naskh :—

شهنشه نامه سلطان محمد
که بادا عمر و اقبالش موبّد
بزم آل عثمان کیان اصل
ازو روشن چراغ سیزده نسل

From the numerous seals, signatures, and 'Arḍ-dîdahs of some of the distinguished nobles of the Timuride sovereigns of India, it is certain that somehow or other this valuable copy travelled to India during the time of Shâh Jahân, and was preserved in his Royal Library. The most interesting of all the seals is that of Jahân Ârâ Begam, which is very rare and not found in any other MS. in this Library. Jahân Ârâ, who was born in A.H. 1022 = A.D. 1613 and died in A.H. 1092 = A.D. 1681, was the eldest child of Shâh Jahân. She was the most accomplished lady of Shâh Jahân's *harem*, and is the authoress of the well-known Persian work Mu'nis-ul-Arwâḥ مؤنس الارواح, a notice on the celebrated saint Khwâjah Mu'în-ud-Dîn Chishtî, composed in A.H. 1049 = A.D. 1639.

The name of the author, who calls himself Ḥusaynî حسيني, occurs thus on fol. 6a :—

حسيني نوائي كش از چار كاه
بشش كوشه اندر رسان مدح شاه

In the prologue the poet, after praising God, the prophet, and the Imâms, highly eulogises the reigning king Sulṭân Muḥammad, whose date of accession, A.H. 1003 = A.D. 1612, he gives thus on fol. 7b :—

چو ظل جليل است آن بيعديل
بشد سال تاريخ ظلّ جليل

On fol. 10a the poet sings the praise of the three preceding kings, namely, Sulaymân I., Salîm I. and Murâd III., and says that he wrote the exploits of these kings in Persian and Turkish prose and verse, and that he composed several Shâh Nâmahs, numbering ten volumes, and particularly names his two works, Hunar Nâmah هنر نامه and Sûr Nâmah سور نامه.

On fol. 111a is mentioned the date 23rd Rabî' I., A.H. 1007, under the heading راه نمودن آصف را بپاي بوس. In the epilogue the date of composition is given thus in the following verse—

یک و الف تا رفته بود از سنه
که کردم دُر نظم را خاتمه

which would seem to mean that one thousand and one had not passed from the (Hijrah) year when the author finished the work. But as the book was written during the reign of Sultán Muḥammad III., who reigned from A.H. 1003–1012, we cannot accept the above year as the date of composition of the work. Moreover, it is very difficult to detect the mistake of the scribe in the above line. One possible reading, with a slight alteration, is however suggestive. Instead of

یک و الف تا رفته الخ

I am inclined to read

یک و الف و ده رفته بود از سنه

that is, A.H. 1010 = A.D. 1601.

The concluding verse runs thus:—

ز ما دمبدم بر رسول انام
سلام العلیک و علیک السلام

The copy is profusely illuminated in the beginning and richly illustrated in Persian style throughout.

Written in a beautiful clear Nasta'liq.

No. 147.

foll. 93; lines 22; size $6\frac{3}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

غزليات سليمان

Ġazaliyât-i-Salmân.

The oldest known copy of the collection of the lyrical poems of Salmân, written only thirty-three years after the poet's death.

The Ġazals are alphabetically arranged throughout. Beginning:—

اگر حسن تو بکشاید نقاب از چهرهٔ دعوی را
بگل رضوان براندازد در فردوس اعلی را

Khwâjah Jamâl-ud-Dîn Muhammad Salmân خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساوی (یا ساوجی) was a native of Sâwah, situated between Ray and Hamadân. He came of a noble family of Sâwah, where his father, 'Alâ-ud-Dîn, was a respectable revenue officer.

The author of the Ḥabîb-us-Siyar, vol. iii, Juz. 1, p. 136, says that Salmân composed the Maṣnawî Firâq Nâmah in A.H. 761 = A.D. 1359, and, referring to this Maṣnawî, the poet himself says in his following verse, quoted in Rieu, ii, p. 264, that he had then passed his sixty-first year.

کنون سالم از شصت و یک درگذشت
بساط نشاطم فلک در نوشت

So we can conclude that the poet was born about A.H. 700 = A.D. 1300.

In following the above statements Dr. Rieu, by an oversight, misinterprets the meaning of شصت و یک as "seventy-one" instead of sixty-one, and consequently comes to a wrong conclusion that Salmân was born about "A.H. 690" = A.D. 1291, instead of A.H. 700 = A.D. 1300; and Dr. Ethé, in his India Office Lib. Cat., No. 1237, has unexpectedly accepted the wrong date given by Dr. Rieu without noticing the obvious mistake.

According to Daulat Shâh, Salmân, Khwâjû Kirmânî, 'Ubayd Zâkânî and Nâṣir Bukhârî all lived under Sulṭân Abû Sa'îd. The earliest compositions of the poet are probably his elegies on the death of Sulṭân

Abû Sa'îd, who died on Rabî' II, A.H. 736 = A.D. 1335, the Qaṣîdas which the poet addressed to the Sulṭân's Wazîr, the celebrated Khwâjah Ġiyâṣ-ud-Dîn, who was murdered by order of Amîr 'Alî Pâdshâh on the 21st of Ramaḍân, A.H. 736 = A.D. 1335, and his elegies on the death of the distinguished Wazîr.

Salmân entered the service of Sulṭân Ḥusayn Buzurg (A.H. 736–757 = A.D. 1335–1356), and continued to enjoy inestimable honours from the Sulṭân and his talented wife, the beautiful Dilshâd Khâtûn, whom the King had married in the latter part of his life. Ḥusayn Buzurg and his son and successor, Shaykh Uways, both began to learn the art of poetry from the poet, and the tutorship of two such royal personages acquired a world-wide fame for the celebrated Salmân, and to this the poet refers in the following verses:—

من از یمن اقبال این خاندان

گرفتم جهانرا به تیغ زبان

من از خاوران تا در باختر

ز خورشیدم امروز مشهور تر

When Shaykh Uways succeeded his father in A.H. 757 = A.D. 1356 the poet obtained further favours from him and his mother Dilshâd Khâtûn. In appreciation of the poet's merit the latter is said to have given him two villages of Ray for composing Qaṣîdas in answer to Ẓahîr-i-Fâryâbî. After the death of his patron, Sulṭân Uways, in A.H. 776 = A.D. 1374, Salman continued to enjoy for some time the same favour from his son, Sulṭân Ḥusayn, who was killed by his brother, Sulṭân Aḥmad, in Ṣafar A.H. 784 = A.D. 1382. At least, owing to the failure of eyesight in his old age, Salmân retired from the court and repaired to his native land, Sâwah, where he spent the last days of his life in tranquillity.

Salmân enjoys the reputation of one of the best Qaṣîdah writers, and from the poems which he composed in answer to Ẓahîr-i-Fâryâbî, Aṣîr-i-Aumânî, Sanâ'î Ġaznawî and Jamâl-ud-Dîn and Kamâl-ud-Dîn-i-Iṣfahânî, it will be seen that he surpassed his predecessors in the sublimity of style and the novelty of ideas. He is said to have held poetical contentions with Sirâj-ud-Dîn Qumrî, and Nâṣir Bukhârî is said to have reckoned himself as a pupil of Salmân.

His beautiful artificial Qaṣîdas (قصاید مصنوع), addressed to the Wazîr Ġiyâṣ-ud-Dîn, which represent curious kinds of Taushîhât, speak of the wonderful genius of the poet and the peculiar versatility of his mind. Dr. Ethé, in his India Office Lib Cat., No. 1241, quotes two

verses from one of these Qaṣîdas and explains the chief subtleties contained in those lines. Daulat Shah, p. 131, in noticing the life of Sayyid Dulfaqâr of Shirwân, who flourished during the time of Sulṭân Muḥammad (d. A.H. 617 = A.D. 1220), son of Sulṭân Takesh Khwârizm Shâh (d. A.H. 596 = A.D. 1200), and was marvellously skilled in composing artificial Qaṣîdas, says that Salmân was the first poet who successfully imitated Dulfaqâr in such compositions, and excelled him by adding more Taushîhât and subtleties in his (Salmân's) own compositions, as Daulât Shâh remarks:—

و قبل از خواجه سلمان سارجی کسی در صنعت شعر مثل قصیده ذو الفقار نگفته است که مجموع صنایع و بدایع شعر را شامل باشد و آن قصیده مشتمل است بر توشیحات و دوائر و زخارفات و از هر یک بیت چندین مصاریع و ابیات ملون در بحور مختلفه اخراج میشود و بیرون می‌آید و خواجه سلمان صنعتی چند در قصیدهٔ خود زیادت ساخته *

Dr. Ethé, in his Bodl. Lib. Cat., No. 1333, in describing a Tadkirah which contains chiefly the accounts of those poets who are known for the various arts and peculiarities in their poetical compositions, quotes, as a specimen, a few lines from a Qaṣîdah called مفاتیح الکلام of the said Dulfaqâr, and explains their various subtleties.

Besides Qaṣîdas and Ġazals Salmân has left a number of Qiṭ'as and Rubâ'is, extracts from which are quoted in the Tadkiras.

Amîn Râzî, the author of the Haft Iqlîm, seems to be ridiculously prejudiced for Salmân, and ascribes the following two beautiful Rubâ'îs of Khayyâm to Salmân, although he has once quoted them amongst the quatrains of 'Umar in noticing his life. The two Rubâ'îs are:—

آمد سحری ندا ز میخانهٔ ما

کای رند خراباتی دیوانهٔ ما

بر خیز که پر کنیم پیمانه ز می

زان پیش که پر کنند پیمانهٔ ما

دیگر

از بسکه شکست باز ستم توبه

فریاد همیکند ز دستم توبه

دیروز بتوبهٔ شکستم ساغر

امروز بساغری شکستم توبه

Strange to say that Âḏur in his Atash Kadah has blindly followed Amîn Râzî, and attributes, in a similar way, the above quatrains to Salmân, although he (Âḏur) quotes the first Rubâ'î under the life of Khayyâm.

The two Maṣnawîs of Salmân, viz. جمشید و خورشید and فراق نامه, are noticed in Rieu, Pers. Cat., p. 625.

A complete copy of the poet's dîwân, with his Maṣnawî, جمشید و خورشید, will be noticed later on under the "Mixed Contents".

Salmân spent almost his life as a panegyrist to the Îlqânî rulers, and composed, as noticed in the Ḥabîb-us-Siyar, vol. iii, Juz. i, numerous poems relating to several contemporary events, such as:—

(1) Qaṣîdah on the occasion of the flight of Shaykh Ḥusayn Buzurg to Baġdâd in A.H. 739 = A.D. 1338.

(2) Qaṣîdah on the occasion of the accession of Sulṭân Uways in A.H. 757 = A.D. 1356.

(3) Qaṣîdah when Sulṭân Uways came to Baġdâd and was received by Khwâjah Mirjân (d. A.H. 775 = A.D. 1373) in A.H. 765 = A.D. 1363.

(4) Qaṣîdah when Sulṭân Uways went to Mûṣal after a stay of eleven months in Baġdâd.

(5) Marṣiyah on the death of Amîr Qâsim (brother of Sulṭân Uways) who died of phthisis in A.H. 769 = A.D. 1367.

(6) Marṣiyah on the death of Bîrâm Shâh in the same year.

(7) Marṣiyah on the death of Amîr Zâhid (brother of Sulṭân Uways) in A.H. 773 = A.D. 1371.

(8) The most pathetic elegies on the death of his patron Sulṭân Uways, which took place on Jamâdî II, A.H. 776 = A.D. 1374; one of them runs thus:—

ای فلک آشفته رو کاری نه آسان کردهٔ
ملک ایران را بمرگ شاه ویران کردهٔ
آسمانی را فرود آوردهٔ از اوج خویش
بر زمین افگندهٔ با خاک یکسان کردهٔ
نیست کاری مختصر گر با حقیقت میروی
قصد خون و مال و عرض هر مسلمان کردهٔ

(9) Qaṣîdah on the accession of Sulṭân Ḥusayn in A.H. 776 = A.D.

1374, who was killed by his brother, Sulṭân Aḥmad, in the month of Ṣafar, A.H. 784 = A.D. 1479.

Dr. Rieu, p. 626, says that Salmân composed a Qiṭ'ah on the event of the inundation at Baġdâd in A.H. 775 = A.D. 1373; but the author of the Ḥabîb-us-Siyar (*loc. cit.*) places that event in A.H. 776 = 1374, and says that Khwâjah Nâṣir Bukhârî also composed the following Qiṭ'ah on the event of that catastrophe:—

دجله را امسال رفتاری عجب مستانه بود
پای در زنجیر و کف بر لب مگر دیوانه بود

Daulat Shâh, p. 271, however, says that the second part of the above couplet was extemporized by Nâṣir Bukhârî in the presence of Salmân, who wanted to test Nâṣir by reading out before him the first part.

(10) The same author of the Ḥabîb-us-Siyar, vol. iii, Juz. 2, p. 35, says that Salmân addressed two Qaṣîdâs to Shâh Shujâ' (d. A.H. 786) on the occasion of his victory in Âdarbâijân in A.H. 777 = A.D. 1375, and that the second Qaṣîdah of the poet met the highest approval of that king.

From the dates referred to above it is clear that Salmân was still living in A.H. 777 = A.D. 1375.

Regarding the date of the poet's death, Daulat Shâh's statement is ridiculously inconsistent. He says that Salmân died in A.H. 769 = A.D. 1367, while later on he relates that the poet attended the funeral procession of his patron, Sulṭân Uways, which took place in A.H. 775 = A.D. 1373, with mournings. Strange to say, the authors of the 'Urafât, fol. 311ᵃ; Mir'ât-ul-Khayâl, p. 73; Riyâḍ-ush-Shu'arâ, fol. 176ᵃ, and several others, have blindly followed Daulat Shâh's date without detecting this palpable blunder. The author of the Majma'ul Fuṣaḥâ, vol. ii, p. 19, is still more inaccurate in placing the poet's death in A.H. 669 = A.D. 1270—a date which is about twenty years earlier than the poet's birth.

Ġulâm 'Alî Âzâd, in his Khazâna-i-'Âmirah, fol. 189ᵇ, says that while compiling the said Tadkirah, he came into possession of a copy of Salmân's dîwân, dated the Muḥarram, A.H. 791 = A.D. 1388, written (thirteen years after the death of the poet) by one Nâṣir bin Bazurchmihr. This scribe noted a Qiṭ'ah at the end of that MS. which gives a very accurate date of Salmân's death, viz. Monday evening the 12th of Ṣafar, A.H. 778 = A.D. 1376, in the following two last lines:—

نماز شام دوشنبه یب از صفر بوده

که نقد عمر بیکدم چو صبح کرد نثار
بساط دار قرار است سال تاریخش
چو کرد میل بسوی بساط دار قرار

The words یب = 12 and بساط دار قرار = 778.

I am inclined to support strongly the learned Âzâd in his assertion that the author of the above Qiṭ‘âh was a contemporary of Salmân, and that the above date is most likely correct. This date has also been given in Khulâṣat-ul-Afkâr, fol. 80ᵇ, Nashtar-i-‘Ishq, fol. 813; Natâ’ij-ul-Afkâr, p. 207; and Sham‘i Anjuman, p. 193.

For other notices on the poet's life and his works see Makhzan-ul-Ġarâ’ib, fol. 335, Ṣuḥuf-i-Ibrâhîm, fol. 375, Ḥ. Kh., vol. iv, p. 389, and Bahâristân, fol. 102. See also Ouseley, Biographical Notices, p. 117; Sprenger, Oude Cat., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115; Rieu, ii, p. 624; Rieu supplt., Nos. 220, Art. iii, and 265; Ethé, Bodl. Lib. Cat., Nos. 807–810; Ethé, India Office Lib. Cat., Nos. 1237–1242.

Some select poems are published in Bland's "Century of Persian Ġazals", No. 4, and in Erdmann Zeitschriften der D. M. G., xv, pp. 758–772.

Written in a fine minute Naskh, within gold borders, with a small faded heading in the beginning. The headings are written in gold throughout.

The colophon, dated A.H. 811, runs thus:—

تمت الکتاب الغزلیات . . . . . جمادی الثانی سنه احدی و عشر و ثمانمایة

Presented by
Khurshid Nawâb of Patna.

No. 1862

foll. 62; lines 12; size $9\frac{1}{4} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$

فتوح الحرمين

FUTÛḤ UL-ḤARAMAYN

A very beautifully written copy of Muḥyî Lârî's (*d.* A.H. 933=A.D. 1526) Futûḥ ul-Ḥaramayn. See Nos. 226–227

Beginning :—

ای در جهان غرقهٔ آلای تو الخ *

Written in elegant Nasta'lîq within gold borders with an illuminated head-piece. Beautifully painted drawings representing the Harem, mosques and other sacred places are found on foll. 18ᵇ, 32ᵃ, 33ᵇ, 34ᵃ, 38ᵃ, 39ᵃ, 43ᵇ, 45ᵃ, 46ᵇ, 53ᵃ, 56ᵃ, 58ᵇ, 59ᵇ, 61ᵃ and 62ᵃ

Not dated; 16th century.

Scribe : نظامی مذهّب.

This beautiful copy was presented to the library in 1916 by Ḥakîm Muḥammad 'Abd ul-Qayyûm, a well-known physician (Ḥakîm) of Patna.

No. 329.

foll. 230; lines 9; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

كلّيات احسن

KULLIYÂT-I-AHSAN.

An autograph copy of the works of Ẓafar Khân.

Khwâjah Mirzâ Aḥsan Ullah, whose takhalluṣ was Aḥsan, خواجه مرزا احسن الله المتخلص به احسن, was the son of Abul Ḥasan Turbatî. In the 19th year of Jahangir's reign, A.H. 1033 = A.D. 1623, Aḥsan was appointed governor of Kâbul on the transfer of Mahâbat Khân, and received the title of Ẓafar Khân, with the *manṣab* of 1,500, which was subsequently raised to 2,500.

In the fifth year of Shâh Jahân's reign (A.H. 1041 = A.D. 1631) he was deputed to Kashmir as a governor, which position he held down to the twenty-sixth year of that emperor's reign; after which he was transferred to Tattah. He married Buzurg Khânam, the daughter of Sayf Khân; and by this union was born 'Inâyat Ullah Âshnâ, better known as Mirzâ Muḥammad Ṭâhir Âshnâ (see Ma'âṣir, vol. ii., p. 762). Aḥsan began his poetical career in A.H. 1032 = A.D. 1623.

Besides being a noble of great influence in the courts of Jahângir and Shâh Jahân, Ẓafar Khân was a skilled soldier and personally undertook several expeditions.

In the lengthy preface to this diwân he makes the following statements: That at the age of eighteen he wrote a Maṣnawi, which was thus chronogrammed by Ṣâ'ib to show the date of its composition:—

تاریخ شروع خواستم گفت خرد
نوبادهٔ ز بوستان فکر احسن چید

That between the date of composition of the said Maṣnawī and the time he was engaged in writing this dīwān a period of twenty-three years intervened, most of which he spent in the learned society of several distinguished poets, *e.g.*,— نادم گيلاني—رونقي همداني and others. That when he went to Kābul حكيم ركن الدين مسعود he again had an opportunity of associating with such eminent poets as صوفي همداني—وارسته—ملا رفعتي—حكيم ضياء الدين يوسف and مير الهي. That his sudden return to Akbarābād deprived him of the learned society of the above-named poets, which he was deeply regretting, when suddenly he was sent to Kashmīr as governor of that place by Shāh Jahān, and there he was able to cultivate his poetical talents in the society of several distinguished poets, amongst whom he particularly mentions the names of مولانا حيدر محمد حضالي, from whom he also learnt the art of caligraphy, قاضي محمد and محمد مقيم جوهري قاسم الشهير بقاضي زاده, and he speaks with special enthusiasm of طالب آملي. He further mentions the names of طالب كليم and محمد جان قدسي, whose company he enjoyed on one of his visits to Kashmīr. That it was in A.H. 1053 = A.D. 1643, while he was writing this preface, his son 'Ināyat Ullah Āshnā (*d.* A.H. 1081 = A.D. 1670) was born. That a few years previously he had arranged a dīwān which was not quite after his ideal, and that in the composition of the next dīwān, which contained Maṣnawīs, Ġazals and Rubā'īs, he was greatly assisted by مير محمد باقر علوي and مرزا محمد قزويني, who were his constant companions and friends of twenty years' standing. The date of composition, A.H. 1053 = A.D. 1643, of the present dīwān is given by Ṭālib-i-Kalīm in the following line:—

گلها که چیل از چمن طبع دسته شد

It is further requested in this preface that if any one happens to see the first dīwān, he should consider the same obsolete and should in every respect give preference to the second dīwān, that is, the present one.

Aḥsan died in A.H. 1073 = A.D. 1670.

See Ethé, India Office Lib. Cat., No. 1601; Rieu, ii., p. 687ᵃ; Ethé, Bodl. Lib. Cat., No. 49; Sarkhwush (Sprenger, Oude Cat., p. 109); Sirāj (Oude Cat., p. 149); Sprenger, p. 325; Majma'un-Nafā'is, fol. 20ᵃ; Ma'āṣir-ul-Umarā, vol. ii., pp. 752–763.

Contents:—

fol. 1ᵇ. Preface, beginning as in Ethé, India Office Lib. Cat.:—

بلبل خوش الحان قلم در بستانسراي دستانسراي الخ

This preface is shorter than the one in the following copy.

fol. 8b. Another preface, beginning:—

حمد بيحد و سپاس بيعد مر حضرت واهب الصور و نگارندهٔ پیکر بشر را سزاست الخ

fol. 12b. ساقي نامه ترجيع بند

Beginning:—

لي نشاء مي در سر من هوش خمار است
لي نغمه بر آئينهٔ دل عيش غبار است

fol. 17a. Gazals in alphabetical order.
Beginning as in Ethé, India Office Lib. Cat.:—

چو گردد شرمساري در قيامت عذر خواه ما
بسوزد خرمن عصيان خلق از برق آه ما

fol. 151a. Rubâ'is, in alphabetical order, fifteen in number.
Beginning:—

افسرده شد از هجر تو هنگامهٔ ما

The initial Rubâ'î quoted in Ethé, India Office Lib. Cat., is not found in this copy.

fol. 154b. Maşnawî which is entitled on fol. 162a as جلوهٔ ناز:—

ازان نامش نهادم جلوهٔ ناز
که کرده دفتر حسن بتان باز

fol. 195b. Another preface.
Beginning:—

صاف نوشان خمخانهٔ افلاك به نشاء حمد باده پيمائي سرخوشند الخ

fol. 198b. Another Maşnawî, called میخانهٔ راز, and completed in six months (*vide* fol. 228b):—

بشش ماه این نسخه منظوم گشت
بمیخانهٔ راز موسوم گشت

In the epilogue, a prose piece, the author enumerates all his works, and gives with precision the number of verses in the diwân.

In the following colophon we are told that this copy was written by Aḥsan himself:—

راقمه احسن الله بن ابو الحسن المخاطب بظفر خان

A splendid copy, beautifully illuminated throughout.
Written in fair Nasta'liq.
Not dated.

كليات سعدى

No. 1824

foll. 261; lines (centre col.) 17; margl. col., 12; size $12\frac{3}{4} \times 8$; $7\frac{1}{4} \times 4$

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'di's Kulliyât. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six Risâlahs which suddenly break off on fol. 35[b], after which the next folio contains verses belonging to the section قصايد فارسي. The ترجيعات begin on fol. 72[a], followed by طيبات on fol. 76[b]. The مراثي begin on fol. 133[b]; ملمعات on fol. 138[a]; بدائع, on fol. 165[a] (most of the folios inserted in this section belong to the section طيبات); غزليات قديم, fol. 220[b] (margin); صاحبيه, on fol. 227[b] (margin); مقطعات, on fol. 247[a]; هزليات, on fol. 251[a]; رباعيات, fol. 258[b].

Written in beautiful Nasta'liq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwân.

Miniatures of good Persian style on foll. 1[a], 80[a], 109[a], 149[a], and 168[b].

Not dated; 16th century.

II.

No. 1846.

كليات سعدي

KULLIYÂT-I SA'DÎ

The Kulliyât of Sa'dî. See Nos. 91–93.

Contents :—

(1) بوستان Bûstân, called in the colophon, fol. 196[a], سعدي نامه, Sa'dî Nâmah; beginning on fol. 76[a] :—

بنام خداوند جان آفرین الخ *

(2) قصايد عربي Qaṣâ'id-i 'Arabî; beginning on fol. 196[b] :—

حبست بجفني المدامع لا تجري الخ *

(3) قصايد فارسي Qaṣâ'id-i Fârsî, without any alphabetical order; beginning on fol. 211[a] :—

ای نفس اگر بدیدهٔ تحقیق بنگری الخ *

An index, giving the opening distich of each Qaṣîdah, is prefixed at the beginning.

(4) مراثي Marâṣî, begininng on fol. 242[a] :—

دل شکسته که مرهم کند دکر بارش الخ *

(5) مثلثات Muṣallaṣât, or the poem in three languages, *viz.*, Arabic, Persian and Turkish. It is also called ملمعات Mulamma'ât. See No. 92 (11); beginning on fol. 248[a] :—

خلیلی الهدی انجا و اصلح الخ *

(6) ترجيعات Tarji'ât, beginning on fol. 247[a] :—

ای زلف تو هر خمي كمندبي الخ *

(7) كتاب الطيبات Kitâb ut-Ṭayyibât, or pleasant Ġazals, in alphabetical order; beginning on fol. 261[a] :—

اول دفتر بنام ایزد دانا الخ *

This section is preceded by a فهرست occupying foll. 254[b]–261[a].

(8) مقطعات Muqaṭṭa'ât, without heading, beginning on fol. 338[a].

دکر کس نکرتا جوابش چه گفت الخ *

(9) رباعيات Rubâ'iyât, without heading, beginning on fol. 349ª :—

بس جون تو ملک زمانه بر تخت نشاند الخ *

(10) فرديات or single verses, beginning on fol. 355ª :—

هرکز بود آدمي بدين زيبائي الخ *

(11) گلستان Gulistân, beginning on fol. 358ᵇ :—

منت خدای را عز و جل الخ *

(12) شش رساله, or the usual Six Risâlahs :—

First, beginning on fol. 403ᵇ :—

سپاس و ستایش بیغایت الخ *

Second, in five Majlis, on foll. 405ᵇ (margin), 407ª; 408ᵇ (margin); 409ᵇ (margin); 411ª (margin).

Third (در سوال صاحب ديوان), beginning on fol. 414ª (margin) :—

الحمد لله رب العالمين .... اما بعد اين کتاب الخ *

Fourth (در عقل و عشق), beginning on fol. 415ª :—

سالک راه خدا پادشه ملک سخن الخ *

Fifth (در نصيحت ملوک), beginning on fol. 416ª :—

الحمد لله الکافی حسب الخلايق الخ *

Sixth, on fol. 419ᵇ (margin), subdivided into the usual three Ḥikâyât, *viz.*, (1) Sa'dî's interview with Sulṭân Abâqâ Khân, repeatedly called here Abâkbâqân ابا خاقان (2) در نصيحت انکيانو and (3) حکايت ملک شمس الدين تازي.

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I, A.H. 1057, the scribe درويش شاه حسين ابن مولانا محمد رضاء اصفهاني, transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying 'Alî Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No. 1, p. 4) on his journey to Balkh :—

تم الرسالات شش کانه بعون الله قاضي الحاجات و کافي المهمات کاتبه و راقمه تراب اقدام فقرا درويش شاه حسين ابن مولانا محمد رضاء اصفهاني غفر ذنوبه و ستر عيوبه في تاريخ يوم الاثنين هفدهم شهر ربيع الاول

سنه سبع و خمسين بعد الف من الهجرة النبويه در وقتی که در رکاب ظفر انتساب عضد الخلافة العظمی نواب امیر الامرا علي مردان خان عازم سفر خیر اثر بلخ بودیم بطریق یادگار جهة بندگان شجاعت و رفعت پناه احسان و ملاطفت انتباه مبارز میدان شجاعت و یکه تاز معرکه سهامت اعنی شخص اهلیت و مردمي ناظم مناظم ارجمندي فریدون بیک ... سمت تحریر یافت و صورت اتمام بذیرفت *

The title-page bears several 'Arḍ-dīdahs, and notes, the dates of which range from A.H. 1082 to A.H. 1115. All the seals are illegible.

كليات صائب

No. 342.

foll. 429; lines 30 (in 4 cols.); size $12\frac{1}{2} \times 7\frac{1}{2}$; 11×6.

The same.

Another valuable copy, containing the earlier collection of the poems of Ṣâ'ib, written in A.H. 1080 = A.D. 1669, *i.e.* eight years before the poet's death in Sâ'ib's own house at Iṣfahân.

Contents:—

fol. 1ᵇ. Qaṣîdahs. The number of Qaṣîdahs in this copy is eighteen, while the preceding copy contains fourteen. The order of arrangement in this is also different from the previous copy.

Beginning:—

تا له گردیده است خورشید قیامت آشکار

مشت آبي زد. بروي خود ز چشم اشکبار

fol. 12ᵇ. Maṣnawîṣ.

Beginning as in the preceding copy:—

برازندهٔ تاج و تخت و کلاه

fol. 14ᵃ blank.

fol. 14ᵇ. Ġazals in alphabetical order; beginning as in the preceding copy.

foll. 386ᵇ–387ᵃ blank.

fol. 387ᵇ. مطالع, or opening couplets.

Beginning:—

ز ارباب تجرد نیست بر دل بار عالم را

سبکروحي فزود از حمل عیسي گشت مریم را

foll. 400ᵇ–401ᵃ blank.

fol. 401ᵇ. Unfinished Ġazals arranged in alphabetical order.

Beginning:—

آتش افروز جنون شد دامن صحرا مرا
طشت آتش ریخت برسر لالهٔ حمرا مرا

fol. 420ᵇ–421ᵃ blank.
fol. 421ᵇ. متفرقات, or detached lines.
Beginning:—

نیست سوي حق بجز تسلیم راهي بنده را
گفتگوي این گهر گم میکند جوینده را

fol. 426ᵃ blank.
fol. 426ᵇ. Turkish Ġazals in alphabetical order; beginning as in the preceding copy.
foll. 428ᵇ–429ᵃ blank.
This copy ends with some detached verses arranged in alphabetical order.
The following colophon on fol. 428ᵃ says that this valuable copy was written in Jamādī II., A.H. 1080, in Ṣā'ib's own house at Iṣfahān:—

بعنایت الهي بتاریخ شهر جمادي الثاني در دار السلطنة اصفهان در منزل قایل این افکار ابکار در سنه هزار و هشتاد بانجام پیوست —

Scribe مرقوم شکستهٔ عارف تبریزي

A copy of Ṣā'ib's dīwān, written in Shikastah hand by this عارف تبریزي in the beginning of A.H. 1096 in the house of Ṣā'ib, is noticed in W. Pertsch, Berlin Cat., p. 930.
Written in a beautiful minute Shikastah hand within gold-ruled borders, with a fairly illuminated frontispiece.
On fol. 429ᵇ a note runs thus:—

بعون ملك الوهاب کلیات میرزا صایب تبریز از مطلع تا مقطع بمطالعهٔ راسخ العقیدت بنده سید شیر زمان خان رضوي نبیرهٔ نواب مجد الدوله عبد الاحد خان صوبه کشمیر و وزیر اعظم دستور معظم شاه عالم بادشاه غازي به توجه خاص شاهزاده نادر جنگ در آمده سنه ۱۲۷۹ هجري مقد سه —

No. 1849

foll. 23; lines 12; size $8 \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$

گوی و چوگان

GÛI WA CHAUGÂN

A very beautifully written copy of the Gûi wa Chaugân, also called Ḥâl Nâmah, by 'Ârifî Harawî who died in A.H. 853=A.D. 1449. See No. 172.

Beginning as usual:—

زان پیش که حسب حال گویم الخ *

Written in perfect Nasta'liq within gold and coloured borders with an illuminated head-piece. The original folios have been placed in gold sprinkled margins.

Three miniatures of the Indian school are found on foll. 8ª, 9ᵇ, and 21ᵇ respectively.

Not dated; 16th century.

This valuable copy was presented to the library on February 1st, 1924, by Khân Bahâdur Dr. Aṣdar 'Alî Khân, who acquired it from one Pândah Râm Râjindar Deo Narâyan Sinha of Shâhâbâd.

The MS. once belonged to the great orientalist, Sir William Gore Ouseley.

No. 1855

foll. 38; lines 17; size $8 \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$

لوامع

LAWÂMI'

Jâmi's commentary on the "Wine Qaṣidah" of 'Umar Ibn ul-Fâriḍ. See No. 181–VII.

Beginning:—

سبحان من جمیل الخ *

Written in Naskh.

Dated Ṣafar, A.H. 956.

No. 1860

foll. 116 ; lines 10 ; size 6¾×4 ; 4¼×2¾

لیلی و مجنون

LAYLÂ WA MAJNÛN

A copy of the romantic Maṣnawî Laylâ wa Majnûn by Hâtifî (d. A.H. 927=A.D. 1521). See No. 222.

Beginning as usual:—

این نامه که خامه کرد بنیاد الخ *

The concluding verse is wanting in this copy.

Written in fair Nasta'liq.

Not dated; 17th century.

The original folios are mounted on new margins.

A seal of one Shaykh Rajab 'Alî, dated A.H. 1223, is found on the title-page.

The name 'Syud S. Nawab' (probably meant for Sayyid Ṣafdar Nawwâb of Patna), is found on fol. 1b.

No. 1864

foll. 23 ; lines 13 ; size $8 \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

مثنوي حسيني

MAṢNAWÎ-I ḤUSAYNÎ

A Maṣnawî in praise of God, the Prophet, the early Caliphs, the Imâms, with an account of the Ṣûfic Khânwâdahs and the author's *Silsilah*.

Beginning :—

ای بنام تو افتتاح کلام   وز تو منظومهٔ سخن بنظام

The author, who adopts the *takhalluṣ* Ḥusaynî (see fol. 19a), gives a chronogram, fol. 9b, expressing the date of one Shaykh Ḥusayn's death in A.H. 958=A.D. 1551. It is therefore evident that the poem was written after that date.

The folios, mounted on new margins, have been misplaced throughout.

Written in fair Nasta'lîq.

Not dated ; 17th century.

مثنوی رومی

No. 1816

foll. 306 ; lines 25 ; size 12 × 7½ ; 7¾ × 5

The Same

Another damaged and worm-eaten copy of Rûmî's Maṣnawî.

Daftar I, begins on fol. 1b :

بشنو از نی الخ *

Daftar II, begins on fol. 53b :

مدتی این مثنوی تاخیر شد *

Daftar III, beginning on fol. 97b :

ای ضیاء الحق حسام الدین بیار الخ *

Daftar IV, begins on fol. 160b :

ای ضیاء الحق حسام الدین توئی الخ *

There is a lacuna after fol. 204b.
Daftar V, begins on fol. 205b :

شه حسام الدین که نور انجم است الخ *

Daftar VI, beginning on fol. 257b :

ای حیات دل حسام الدین بسی الخ *

Written in ordinary Nasta'liq in four columns.
The colophon of the first Daftar, fol. 52b, is dated 29 Shawwâl, A.H. 1089, and of the last, A.H. 1094.
Scribe : نور محمد عرف سیهام.
Copious notes and annotations.

No. 1817

foll. 364 ; lines 21 ; Size 9¾ × 5¾ ; 6½ × 3¼

The Same

Another copy of Rûmî's Maṣnawî.
Beginning with the author's Arabic preface to the first Daftar :

هذا کتاب المثنوي و هو اصول اصول الدین الخ *

Beginning of Daftar I, fol. 2ᵇ.

Daftar II, with the preface, fol. 61ᵇ.

Daftar III, with the preface, fol. 115ᵇ.

Daftar IV. The earlier portion of this Daftar is missing, and it opens abruptly thus on fol. 185ᵃ :

آنچنانش تنک آورد آن قضا الخ *

Daftar V, with the preface, fol. 236ᵇ.

Daftar VI, with the preface, fol. 298ᵇ.

Written in small Nasta'lîq in four columns with copious notes and annotations.

Not dated ; 17th century.

The title-page bears a seal of one سیدلا محمد شمس الدین, dated A H. 1267.

No. 1818

foll. 293 ; lines 25 ; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$

The Same

A very minutely written, but damaged copy, of Rûmi's Maṣnawî.

Daftar I, with the author's Arabic preface, fol. 1ᵇ.

Daftar II, with the preface, fol. 49ᵇ.

Daftar III, with the preface, fol. 90ᵇ.

Daftar IV, with the preface, fol. 143ᵇ.

Daftar V, with the preface, fol. 188ᵇ.

Daftar VI, with the preface, fol. 237ᵇ.

Written in minute Nasta'lîq in four columns within gold borders with illuminated head-piece at the beginning of each Daftar.

Copious marginal notes and explanations.

Not dated ; 17th century.

No. 1099.

foll. 403; lines 14; size 10¼×7; 6½×3¼.

مراسلات شوقي
MURASILAT-I SHAUQÎ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:—

سر منشا منشات مراسلات شوقي ستايش آن شاهديست كه سر نوشت معني حقيقتش الخ *

The compiler, who designates himself فدوي جانفشان عبدالخالق وارستة ازاد نشان, says that he made this collection at the request of Sultân Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtar seems to be identical with the brother of the emperor Muhammad Shâh. He adopted the poetical title of Achchhai (اچّهي) and left a Masnawî, entitled ناهيد و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:—'Promise,' 'Expectation,' 'Separation,' 'Remembrance,' 'Forgetfulness,' etc., etc.

Written in fair Nîm-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 1800

foll. 44 ; lines 25 ; size $14\frac{1}{2} \times 7\frac{1}{2}$; $12 \times 6\frac{3}{4}$

نریمان نامه

NARÎMÂN NÂMAH

This poem, celebrating the exploits of Narîmân, and his love adventures with Humâi, forms probably a portion of the Sâm Nâmah noticed under No. 1799.

Beginning :—

فریدون چو ضحاک را کرد پست   روان از بر تخت جم بر نشست

The poem begins with the accession of Farîdûn. There is a *lacuna* after fol. 1ᵇ and the earlier portion, relating how Narîmân fell in love with Humâi, whom he saw in a dream, is missing.

The concluding portion contains an account of the birth of Sâm.

The MS. is incomplete and ends abruptly with the following verse :—

پسر از آفرین لب ز ایوان او   سوی شهریار جهان کرد رو

Neither the author's name, nor the title of the work, is found in the text, but on the title-page the work is called نریمان نامه.

The copy contains about four thousand verses.

Written in fair Nasta'lîq in four columns within red-ruled borders.

Not dated ; 17th century.

No. 182.

foll. 284; lines 21; size $13\frac{3}{4} \times 9$; $9\frac{1}{2} \times 5\frac{3}{4}$.

هفت اورنگ

HAFT AURANG.

An excellent copy of the Haft Aurang, or the Seven Maṣnawīs of Jāmī, dated A.H. 908.

Contents:—

I.

fol. 1b.

سلسلة الذهب

First daftar on fol. 1b; second daftar, fol. 48b; third daftar, fol. 68b.

II.

fol. 82b.

سلامان و ابسال

III.

fol. 97b.

تحفة الاحرار

IV.

fol. 119b

سبحة الابرار

V.

fol. 156b.

يوسف زليخا

With illustrations of the old Persian style on foll. 167[b] and 191[a].

VI.

fol. 208[b].

ليلي مجنون

VII.

fol. 255[b].

خرد نامهٔ اسكندري

Written in a beautiful Nasta'liq, in four columns, within gold and coloured borders. The first two pages at the beginning of each book are luxuriously adorned. The headings are written on floral gold grounds throughout.

Colophon :—

تمت الكتاب . . . تحريرا في سلخ رمضان سنة ٩٠٨

Scribe شاه محمد الكاتب

A copy of the Haft Aurang, supposed to be the autograph of Jâmi, is described in detail by Rosen, pp. 215–259.

No. 185.

foll. 246; lines 25; size 10 × $6\frac{3}{4}$; 7 × $3\frac{1}{2}$.

دفتر اول سلسلة الذهب و ديوان جامي
(بخط مصنف)

The first daftar of the Silsilat-ud-Dahab and the minor lyrical poems of Jâmi, supposed to be in the author's own handwriting.

I.

fol. 1[b].

سلسلة الذهب

The first daftar of the Silsilat-ud-Dahab.

Beginning as usual :—

لله الحمد قبل كل كلام الخ

II.

دیوان

This MS. copy is considered valuable not only on account of its being supposed to be an autograph of the author, but also because it contains those poems which Jámí, when he had reached his fiftieth year, dedicated to Sulṭán Abú Sa'id, and which he subsequently included in the two parts of his first díwán in A.H. 884. (See No. 179, 8 above.)

The contents of this copy of the díwán almost exactly agree with those of the copy dated A.H. 874 noticed in Ethé, Ind. Office Lib. Cat., No. 1307.

Contents:—

fol. 79ᵇ. The usual earlier preface with the dedication to Sulṭán Abú Sa'id, beginning:—

موزون ترين كلامي كه غزل سرآيان انجمن آلخ

At the end of this preface Jámí says that he had then reached his fiftieth year.

fol. 81ᵃ. The usual initial Ġazal of the second part of the first díwán—

بسم الله الرحمن الرحيم

اعظم اسماء عليم حكيم

The second poem is headed في توحيد الباري عز اسمه, and corresponds to the usual second; the third, beginning here—

اي ذات تو از صفات ما پاك آلخ

corresponds to the initial Ġazal under ك on fol. 284ᵃ of the second part of the first díwán in No. 179; the fourth is headed في النعت النبي عليه الصلوة و السلام, and begins—

اي پرورده ز افتاب آلخ

corresponding to the third Ġazal of the second part of the first díwán; the fifth begins—

اي خاك ره توعرش را تاج آلخ

agreeing with the initial Ġazal under ج in the second part of the first díwán on fol. 263ᵇ, line 8, in No. 179 above.

fol. 82ᵇ. Tarjí'bands headed نعت رسول خداست صل و

مسلم عليه, beginning:—

ما، معين چيست خاك پاي محمد الخ

Under this heading are twelve Tarji'bands, all rhyming in the word محمد, agreeing with the Tarji'bands on foll. 237ᵇ–238ᵃ of the first part of the first diwân in No. 179 above. The burden runs thus:—

ليس كلامي يفي بنعت كماله الخ

The Tarji'bands are followed by a poem headed در منقبت الامام علي بن موسي الرضا رضي الله تعالي عنهما, beginning—

سلام علي آل طاها و ياسين الخ

corresponding to line 14, fol. 245ᵃ, of the second part of the first diwân in No. 179; then comes a long Qaṣidah headed درموعظه است اين قصيده, beginning—

چو پيوند با دوست ميخواهي اي دل الخ

corresponding to fol. 233ᵃ, line 24, of the first part of the second diwân in No. 179.

fol. 85ᵇ. Beginning of the usual alphabetical Ġazals of the second part of the first diwân:—

يامن بدا جمالك في كل ما بدا الخ

fol. 230ᵃ. The usual Musammaṭ of the second part of the first diwân, beginning:—

الا اي ماه اوج دلربائي الخ

fol. 230ᵇ. Two series of Tarji'bands, the first headed الترجيعات در لباس مجاز گفته شده است, beginning—

اي بروي تو چشم جان روشن الخ

The second series, headed اين نيز طريقهٔ مجاز است, begins on fol. 232ᵃ:—

اي روي تو ماه عالم اراي الخ

These correspond to the two series of the Tarji'bands on foll. 239–241 of the first part of the first diwân in No. 179. The third series, headed

کرده درینجا بیان معرفت صوفیان, and beginning with the line

صبحدم بادهٔ شبانه زدیم الخ

corresponds to fol. 238b, line 25, of the first part of the first diwân in No. 179.

fol. 235b. در مرثیهٔ حضرت مخدوم مکرم, beginning—

صاحبدلان که پیشتر از مرگ مرده اند الخ

corresponds to fol. 241, line 10, of the first part of the first diwân in No. 179.

fol. 236b. در مرثیه برادر است این, beginning—

تا کي زمانه داغ غم بر جگر نهد الخ

corresponds to fol. 2 1b, line 7, of the first part of the first diwân in No. 179.

fol. 238a. مقطعات, Muqaṭṭa'ât. The first, beginning with the line—

رخ زرد دارم ز دوري آن در الخ

like the one on fol. 213b in copy No. 1307, Ethé, Ind. Office Lib. Cat., is a Ġazal and not a Qiṭ'ah; the second beginning with the line—

دلا منشین درین ویرانه چون چغذ الخ

corresponds to the initial Qiṭ'ah of the second part of the first diwân. The Qiṭ'as are followed by a Maṣnawî headed این مثنویست در قناعت, beginning with the line—

جامي اگر یافت درین کشت زار الخ

and corresponding to the Qiṭ'ah at the end of the first part of the first diwân.

fol. 240b. في الرباعیات, Rubâ'îs, beginning—

یا من ملکوت کل شئ بیده الخ

corresponding to the Rubâ'î under the letter ه on fol. 325b of the second part of the first diwân in No. 179.

fol. 245b. في المعمیات, Mu'ammâs, or the Riddles, beginning—

حاشا که فهم من از معما دامی الخ

corresponds to the first Mu'ammâ of the second part of the first dîwân.

The following names and symbols are noted on the margins against each of the Mu'ammâs.

— میرزا ملك محمد — بابر بهادر خان — سلطان عبد الطیف
— صدر — ارغون — م-م-م — (?) عبد الخالق — زین العابدین
سنجر — سهراب — سهیلي — امین — م-م-م — علي جان — م
— محمد آملي — صثي — یار محمد — زین العابدین — (?)
عبد القادر.

The Mu'ammâs here differ to a great extent from those in other copies. Other copies of this earlier collection are noticed in Rieu, ii., pp. 644 and 646; Ethé, Bodl. Lib. Cat., No. 947; G. Flügel, i., pp. 570–572; Cat. des MSS. et Xylographes, p. 379.

The following note on fol. 1ª, in Jâmî's own handwriting, gives the date of birth of his son Ḍiyâ-ud-Dîn Yûsuf, viz., the last portion of Tuesday night, 9th Shawwâl, A.H. 882.

ولادت فرزند ارجمند ضیاء الدین یوسف انبته الله تعالی نباتا
حسنا في النصف الاخیر من لیلة الاربعاء التاسع من شهر شوال
سنه اثنین و ثمانین و ثمانمایه و الكاتب ابوه الفقیر عبد الرحمن
بن احمد الجامي عفي عنه

Three versified chronograms by مولانا نظام الدین بن مولانا سري, مولانا صبودي and مولانا شمس الدین خواقي, expressing the same Hijri year of Ḍiyâ-ud-Dîn's birth, are written in Jâmî's hand.

The handwriting of the above note and the chronograms, as well as of the copy itself, is exactly identical with that of Jâmî's autograph copy in Rosen's Catalogue, at the end of which a facsimile of the author's handwriting is given.

A few Ġazals, Qiṭ'as, Rubâ'îs and detached verses of Ġazals, noted on margins, are mostly in the author's hand.

Written in a clear, learned Naskh, within coloured borders.

No. 1850

foll. 284; lines 20; size $7\frac{3}{4}$; $4\frac{1}{4}$; $6 \times 4\frac{1}{4}$

هفت اورنگ جامي

HAFT AURANG-I JÂMÎ

A very good, but unfortunately incomplete, copy of the Haft Aurang, or the seven Maṣnawîs of Jâmî. See Nos. 180 and 182–183.

I

تحفة الاحرار, on fol. 1ᵇ; beginning with the usual preface:—

حمدا لمن جعل جنان الخ *

The poem itself begins thus:—

بسم الله الرحمن الرحيم   هست صلای سر خوان کریم

The colophon, fol. 24ᵇ; is dated A.H. 988.

II.

سبحة الابرار, on fol. 25ᵇ: beginning with the usual Rubâ'î:—

المنة لله که بخون گر خفتم *

Beginning of the poem as usual:—

ابتدى بسم الله الرحمن الرحيم الخ *

Dated Ṣafar, A.H. 988.

III.

یوسف و زلیخا, on fol. 65ᵇ; beginning:—

الهي غنچهٔ امید بکشای الخ *

A very interesting copy is noticed under No. 196.
Dated 12 Rabî' II, A.H. 988.

IV.

لیلی و مجنون, on fol. 118ᵃ. It is slightly defective at the beginning, and opens abruptly thus:—

در باغ ادیم لاجوردی صباغ خزان بچهره زردی

Some verses are also wanting at the end.

V.

خرد نامۀ اسکندري, on fol. 166ᵇ; beginning as usual:—

الهي كمال الهي تراست *

Dated Ṣafar, A.H. 989.

VI.

First *Daftar*, on fol. 196ᵇ; beginning:—

لله الحمد قبل كل كلام الخ *

Second *Daftar*, on fol. 255ᵇ; beginning:—

بشنو ای گوش بر فسانۀ عشق *

Third *Daftar*, on fol. 269ᵇ; beginning:—

حمد ایزد نه کار تست ای دل الخ *

VII.

سلامان و ابسال, on fol. 284ᵇ; beginning:—

ای بیادت تازه جان عاشقان *

The entire Maṣnawî, except the first thirty verses, is missing.

Written in beautiful minute Nasta'liq within four gold-ruled columns with an illuminated head-piece at the beginning of each Maṣnawî, and a small Persian miniature at the end of each.

Scribe; حاجي ابن محمد.

No. 114.

foll. 12; lines 8; size $9\frac{3}{4}\times6\frac{1}{4}$; $7\frac{3}{4}\times4\frac{1}{2}$.

هفت بند کاشی

Haftband-i-Kâshî.

The seven stanzas of Kâshî.

Beginning of the first stanza:—

السلام ای سایهٔ‌ات خورشید رب العالمین

آسمان عز و تمکین آفتاب داد و دین

مفتی هر چار دفتر خواجهٔ هر هشت خلد

داور هر شش جهت اعظم امیر المومنین

The poem ends with the following line:—

زایران حضرتت را بر در خلدبرین

میرسد آواز طبتم فادخلوها خالدین

Maulânâ Kamâl-ud-Dîn Ḥasan [or according to some Muḥsin], Kâshî مولانا کمال الدین حسن کاشی, was born and brought up in Âmul, but his ancestors belonged to a noble family in Kâshân, as the poet himself says:—

مسکن کاشی اگر در خطهٔ آمل بود

لیکن از جد و پدر مسکن بکاشان میرسد

and hence he adopted the poetical title of Kâshî. He flourished during the time of Sulṭân Muḥammad Khudâbandah, surnamed Sulṭân Uljâitû Khân, who succeeded his brother Ġazân Khân to the throne of Persia in A.H. 703 = A.D. 1303, and died in A.H. 716 = A.D. 1316. This Uljâitû Khân is said to have been the first monarch of Persia who proclaimed himself of the Shi'ah sect. He gave a public proof of his faith by causing the names of the twelve Imâms of the Shi'as to be engraved on all the money which he coined. Kâshî enjoys the celebrity of being one of the best panegyrists to 'Alî and the Imâms, and enjoys

the unique distinction among poets in never having addressed a single verse to any king, or noble. According to Taqî Kâshi, Oude Cat., p. 18, No. 63, Kâshî died in A.H. 710 = A.D. 1310. Amîn Râzî, the author of the Haft Iqlîm, states that Kâshî also left a dîwân consisting of gazals and qaṣidas. Taqî Kâshi has seen six thousand verses of this celebrated poet. Dr. Sprenger, p. 457, notices the following three commentaries on this poem:— (1) معدن الرضا. (2) اعجاز اسدی by محمد علی بن محمد صادق حسینی نیشاپوری dedicated to Nawâb Shujâ-ud-Daulah Muhammad Khân Asad Jang. (3) A commentary written under Ġâzî-ud-Dîn Ḥaydar (d. A.H. 1242 = A.D. 1826). For notices on the poet's life, see Sprenger, Oude Cat., p. 457; Daulat Shâh, p. 296, and Riyâḍ-ush-Shu'arâ, fol. 345. The poem has been lithographed with glosses in Sulṭânî Press, Lucknow.

This rare and splendid copy is written in a beautiful, bold Nasta'lîq, on full page gilt ground, within gold floral borders. A fine specimen of caligraphy.

Dated A.H. 1200.

Scribe : محمد علی اعجاز رقم.

No. 106.

foll. 152; lines 14; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

يوسف و زليخا

YÛSUF-WA-ZALÎKHÂ.

The romantic poem of Yúsuf and Zalíkhâ (Joseph and Potiphar's wife). See No. 179 above.

Beginning as usual:—

الهي غنچهٔ امید بکشاي
گلي از روضهٔ جاوید بنماي

This excellent and most valuable copy of the Yûsuf Zalikhâ, once worth one thousand *Muhurs*, was presented to Jahângir in the fifth year of his reign by 'Abd-ur-Raḥîm Khân Khânân, son of the celebrated Bairâm Khân. It was transcribed by the famous caligrapher Mir 'Ali of Herât, and is dated the end of Ramaḍân, A.H. 930.

The poem Yûsuf Zalikhâ represents the story of Joseph in Chapter XII. of the Qurân. This chapter contains one hundred and eleven verses, and, unlike others, deals with only one subject. Jalâl-ud-Din 'Abd-ur-Raḥmân bin Abû Bakr as-Suyûṭî, جلال الدين عبد الرحمن بن ابو بكر السيوطي (*d.* A.H. 911 = A.D. 1505) in his اتقان, Itqân (see Ḥâj. Khal., vol. i., p. 469; see also Brock, ii., p. 145, where Siyûṭî's numerous works are enumerated) says that this chapter was given by the prophet to those Madinese who embraced Islâm at Makkah before the Hijrah. But al-Bayḍâwi* informs us that this chapter was

* The famous Qâḍi Nâṣir-ud-Din Abû Sa'id 'Abd Ullah bin 'Umar al-Bayḍâwi, قاضي ناصر الدين ابو سعيد عبد الله بن عمر البيضاوي (died, according to the Wâfi bil-Wafayât, in A.H. 685 = A.D. 1286, and according to Al-Yâfi'i in A.H. 692 = A.D. 1292, but according to Ḥamd Ullah Mustaufi, who mentions Bayḍâwi's Niẓâm-ut-Tawârikh, composed in A.H. 674 = A.D. 1275, as one of his authorities, in A.H. 710 = A.D. 1310) the author of the well-known commentary on the Qur'ân called انوار التنزيل و اسرار التاويل (see Ḥâj. Khal., vol. i., p. 469), and of many other works (see Brock, ii., pp. 416–418).

revealed at Makkah on the occasion when the Quraysh, instigated by certain Jewish Rabbins, thought to puzzle the prophet by demanding of him the story of Joseph with the circumstances relating to the removal of Jacob's family to Egypt. In this Bayḍâwi is supported by several other authors.

This Qurânic story has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets. For a long time it was a popular notion that Firdausî was the first poet who gave a poetical version of this story of Joseph and Potiphar's wife; but it has lately been shown that Abû Muayyad of Balkh and Bakhtiyâr, or Ahwâz before him, had made this romance the subject of a poem (see Browne's History of Persia, vol. ii., p. 146). It seems almost certain that 'Am'aq of Bukhârâ (*d.* A.H. 1149 = A.D. 1736) was the first after Firdausî to write a Yûsuf Zalîkhâ. His Maṣnawi can be read in two different metres. 'Am'aq was followed by many, such as Jâmî (*d.* A.H. 898 = A.D. 1492); Qâsim Khân Maujî; Amîr Humâyûn (*d.* A.H. 979 = A.D. 1571); Nâẓim of Herât (*d.* A.H. 1081 = A.D. 1670), who commenced the poem in A.H. 1058 = A.D. 1648 and completed it in A.H. 1072 = A.D. 1661; Shaukat, the governor of Shîrâz under Fatḥ 'Alî Shâh. (In 1811, when Sir Gore Ouseley was staying at Shîrâz, this poet was about twenty-two years of age; see Notices of Persian Poets, p. 50.) Mirzâ Jân Tapish of Dehlî, son of Yûsuf Beg Khân of Bukhârâ, also wrote a Yûsuf Zalîkhâ (see Sprenger, Oude Cat., p. 297). According to a Târîkh, quoted in Ethé, India Office Lib. Cat., No. 1729, Tapish died in A.H. 1220 = A.D. 1805.

Among the poets who composed Turkish versions of the romance the following, among others, may be enumerated:—Shaykh Ḥamd Ullah bin Âqâ Shams-ud-Dîn Muḥammad, poetically called Ḥamdî (*d.* A.H. 909 = A.D. 1503); Maulânâ Shams-ud-Dîn Aḥmad bin Sulaymân, known as Ibn-i-Kamâl Pâshâ (*d.* A.H. 940 = A.D. 1533); 'Abd-ud-Dalîl al-Bagdâdî, poetically called Ḍihnî (*d.* A.H. 1023 = A.D. 1614); Bihishtî (*d.* A.H. 979 = A.D. 1571); Shikârî; Khalîfah, who composed his poem in A.H. 970 = A.D. 1562; Ni'mat Ullah al-Hûnâzî; Muḥammad Kâmî; Sinân bin Sulaymân (a noble of the court of Sulṭân Bâyazid Khân); and Yaḥyâ Beg, who died after A.H. 990 = A.D. 1582.

Jâmî's Yûsuf Zalîkhâ is admitted on all hands to be the best Maṣnawî poem on the subject and has obtained the widest celebrity. "With us," says Mr. Fitzgerald, in his notice of Jâmî's life prefixed to his translation of Salâmân and Absâl, "his name is almost wholly associated with his Yûsuf and Zalîkhâ, the Bahâristân, and this present Salâmân and Absâl, which he tells us is like to be the last product of his old age. And these three count for three of the brother stars of that constellation into which his seven best mystical poems are clustered under the name of Heft Aurang—those Seven Thrones to which we of the West and North give our characteristic names of 'Great Bear' and Charles's Wain."

Of all the works of Jâmî (for which see Nos. 179 and 180, etc.) the Yûsuf and Zalikhâ is no doubt the most popular. No Persian student in India is ever tired of reading the poem; and he makes it a point to learn some of its finest verses by heart in the same way as he commits to memory some of the fine verses from the Gulistân of Sa'dî and the Dîwân of Ḥâfiẓ. In Europe, too, the merits of the poem have been duly acknowledged: "Le poème" (says Thornton) "des amours de Joseph et de Zulikha est considéré par les juges compétents de la littérature comme le plus bel ouvrage qui existe en Orient."

This romance, as I have noticed before, has been a common subject of poetical composition among the romantic poets whose dates range from the fourth to the present century of the Muḥammadan era, but the most celebrated rendering of the legend is that by Jâmî, who has decorated it with all the graces of poetry.

The MS. is written in a perfect minute Nasta'liq, within gold illuminated borders, on fine thick, gilt-edged paper, with many coloured and gold floral-designed margins, and a most luxuriously-adorned double-page 'unwân. Foll. 2b and 3a contain two beautiful richly illuminated stars. Foll. 1b, 2a, 56b, 60a, 78b, 101b, and 152a contain full-page and highly finished illustrations in the best Persian style.

From the magnificent appearance and the exquisite decorations of the MS., as well as from the name of the scribe, it can at once be concluded that this copy of the Yúsuf Zalikhâ is no other than the one, worth one thousand *muhurs*, which was presented to Jahângîr by 'Abd-ur-Raḥîm Khân Khânân on Monday, the 2nd of Muḥarram, A.H. 1019, at Akbarâbâd—a fact of which the following mention is made by the contemporary historian of the emperor in Maâṣir-i-Jahângiri, fol. 33a:—

در روز دو شنبه دوم محرم سنه هزار و نوزده دار الخلافه اکبرآباد بسایه چتر آسمان پایه آرایش پذ یرفت . . . . و درین روز یوسف زلیخائي بخط ملا میر علي مصور و مذهب که هزار مهر قیمت داشت و سپه سالار خانخانان بطریق پیشکش ارسال داشته بود معروض گردید الخ

Maulânâ Mîr 'Alî ul-Kâtib, son of Maulânâ Maḥmûd Rafîqî, was one of the most accomplished Nasta'liq writers. He was born in Herât, but grew up in Mashhab, and spent part of his life in Bukhârâ. The author of the Mirât-ul-'Âlam, fol. 417, says that, according to some, Mîr 'Alî was a pupil of Maulânâ Sulṭân 'Alî, *d. c.* A.H. 920 = A.D. 1514, to whom as a caligrapher Mîr 'Alî is preferred; but that others conceive him to have been a pupil of Maulânâ Zayn-ud-Dîn, who was a pupil of

Sulṭân 'Alî, and died in A.H. 918 = A.D. 1512. The same author mentions that Mîr 'Alî went to Mâwarâ-un-Nahr in A.H. 918 = A.D. 1512, and died there in A.H. 924 = A.D. 1518. But the date of transcription of this copy, viz., A.H. 930 = A.D. 1523, proves that the date of the scribe's death, given by the author of the Mir'ât-ul-'Âlam, is erroneous. Moreover, Mîr 'Alî's contemporary biographer, Sâm Mirzâ, in his Tuḥfa-i-Sâmî, composed in A.H. 957 = A.D. 1550, distinctly says that in A.H. 945 = A.D. 1538 Mîr 'Alî went to Mâwarâ-un-Nahr; and a chronogram composed by Mîr 'Alî on the occasion of the foundation of a Madrasah in Bukhârâ, A.H. 942 = A.D. 1535, and quoted (as stated in Rieu, ii., p. 531) by Râqim, suggests that he was then residing in that city. Other authors refer his death to A.H. 951 = A.D. 1544 and A.H. 957 = A.D. 1550. See Dorn, Mélanges Asiatiques, vol. ii., p. 43. Mîr 'Alî was also a good poet, and adopted the Takhalluṣ Majnûn. He wrote several treatises on the different characters of caligraphy.

The colophon runs thus :—

تمت الكتاب بعون الملك المستعان على يد العبد الضعيف
مير علي في اواخر رمضان سنه ثلاثين و تسعمايه بمدينة الهراة

No. 197.

foll. 156; lines 14: size $10\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

The same.

Another fine copy of the Yúsuf Zalíkhâ, dated A.H. 1018, due to the penmanship of the celebrated caligrapher Mîr 'Imâd, who flourished during the reign of Shâh 'Abbâs I. (A.H. 985–1038 = A.D. 1577–1628), and was assassinated in A.H. 1024 = A.D. 1615.

The poem is introduced by the following Rubâ'î :—

خوشتر ز كتاب در جهان ياري نيست
در غمكدهٔ زمانه ياري نيست
هر لحظه ازو بگوشهٔ تنهائي
صد راحت است و هرگز ازاري نيست

Written in a beautiful perfect Nasta'liq, within coloured and gold decorated borders, on fine thick paper, with floral designed margins and a sumptuously illuminated double-page 'unwân. The headings are written in blue and gold throughout.

Foll. 42ᵇ 59ᵃ, 62ᵃ, 85ᵃ and 124ᵇ contain full-page illustrations in the best Persian style.

Insha etc.

No. 2015.

foll. 293; lines 23; size 11¾×8; 9×5¼.

آداب عالمگیری

ÂDÂB-I 'ÂLAMGÎRÎ.

A collection of official letters, state papers and documents written by Munshi-ul-Mamâlik Shaykh Abul Fath, entitled Qâbil Khân, منشي الممالک شیخ ابو الفتح مخاطب بقابل خان in the name of Aurangzîb, collected by Ṣâdiq Muṭṭalibî صادق مطلبي.

Beginning:—

خداوند دایم حکیم خرد بخش سخن آرین را بکدام مرتبهٔ سخنوری ستائش کنم الخ *

We learn from the preface that Ṣâdiq, who calls himself a native of Sirhind, compiled the work at the request of his son Muḥammad Zamân, adding to it an account of the events which took place immediately before and after the death of Shâh Jahân. He also added, he says, some letters written by himself in the name of Prince Muḥammad Akbar (*d.* A.H. 1115=A.D. 1703) to Aurangzîb and other nobles of the court. According to a note, found at the end of the British Museum copy (see Rieu, i, p. 399) Ṣâdiq died on the 1st of Muḥarram, A.H. 1129=A.D. 1716.

Qâbil Khân, of Tattah, the writer of the letters, was attached to the services of Aurangzîb before his accession. He retired from office in the second year of the reign, and died in the fifth. See Maâṣir-i 'Âlamgîrî, p. 26.

For further particulars of the work see Elliot's Hist. of India, vol. vii, p. 135; Ethé, Ind. Office Lib. Cat., Nos. 371-372. See also Mackenzie's Collection, vol. ii, p. 205. The work has been repeatedly lithographed in India.

The contents of the work have been described in Rieu, *loc. cit.*

A fairly correct copy. Written in clear Ta'lîq.

Not dated; 18th century.

A seal of the library of the College of Fort William, found at the beginning and end of the copy, shows that the MS. once belonged to that library.

The following note on the title-page says that the MS. was presented to the Government Library (that is to say, the Fort William College Library) by Swinton Ṣaḥib on the 11th of October, 1820:—

این نسخهٔ آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سنه ۱۸۲۰ جناب سونتی صاحب در کتبخانهٔ سرکار هدیه دادند *

Another note on the same title-page, recording the purchase of the MS., is dated 19th Rabî' II, A.H. 1150.

No. 2017.

foll. 294; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

احکام عالمگیري

AḤKÂM-I 'ÂLAMGÎRÎ.

Another collection of notes, orders, and short letters of Aurangzîb, similar to the one noticed in No. 2016, and likewise relating to the last decade of Aurangzîb's reign, edited by the same 'Inâyat Ullah Khân.

The MS. is defective towards the beginning, and neither the editor's name, nor the title of the work, is given in the work. In an endorsement on the binding it is called احکام عالمگیری. In the Ma'âşir ul-Umarâ, fol. 65b (No. 657), the work is ascribed to 'Inâyat Ullah Khân bin Mirzâ Shukr Ullah.

The copy, without a preface, opens abruptly thus with a letter to Shâh 'Âlam Bahâdur Shâh before his accession to the throne:—

دریغولا از نوشتهٔ محمد اسلم خان معروض پیشگاه فلک اعتلا گردید الخ *

Written in a hasty Ta'lîq within coloured borders.

Dated Shâh Jahânâbâd, the 19th regnal year of Muḥammad Shâh (A.H. 1150).

Scribe: عبد الغني.

A seal of اشرف علي, dated A.H. 1188, is found at the end of the copy.

The name 'Syud S. Nawab', probably Sayyid Ṣafdar Nawwâb of Patna, is found on the title-page.

No. 943

foll. 81; lines 21; size 11 × 7; 7½ × 4¼.

ذخيرة الملوك

DAKHÎRAT-UL-MULÛK.

A work on ethics and politics.

Author: Mîr Sayyid 'Alî bin Shihâb-ud-Dîn bin Mîr Sayyid Muḥammad ul-Ḥusaynî of Hamadân, مير سيد علي بن شهاب الدين بن مير سيد محمد الحسيني الهمداني.

Beginning:—

حمد بسيار و ثنای بی شمار حضرت ملكي را كه اسباب معاش سكان ملك دنيوي را به تمهيد قانون سياست الخ •

The author Sayyid 'Alî Hamadanî, known as 'Alî II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhîrat-ul-Mulûk is divided into ten *Bâb* as follows:—

Bâb I, on faith, fol. 2ᵃ:

باب اول در شرايط احكام ايمان و لوازم كمال آن كه سبب نجات بنده است از عذاب ابدی و وسيلت وصول او بدوام لذات بيغم سرمدي •

Bâb II, on the duties of man, fol. 6ᵃ:

باب دوم در ادای حقوق عبوديت •

Several folios are missing after fol 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مكارم اخلاق و حسن خلق) are wanting.

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16ᵃ:

باب چهارم در حقوق والدين و زوجه و زوج و اولاد و عبيد و اقارب و اصدق •

Bâb V, on the rules of government, rights and duties of subjects, etc. on fol. 24ᵇ:

باب پنجم در احكام ولايت و سلطنت و امارت و حقوق رعايا و شرايط حكومت وخطر عهدهٔ آن و وجوب عدل و احسان •

Bâb VI, on spiritual government, fol. 34b:

باب ششم در شرح سلطنت معنوي و اسرار خلافت انساني و كيفيت سياست روحاني و اطلاع بر صلاح و فساد مملكت جسماني و مشابهت تصاريف ولايت حسن با مقادير اسرار خلافت نفسي الخ

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بيان امر معروف و نهي منكر) is wanting.

Bâb VIII, on gratitude and contentment:

باب هشتم در بيان فضيلت شكر و قناعت •

Bâb IX, on forbearance, fol. 57b:

باب نهم در بيان فضيلت صبر و حقيقت آن و ذكر مقام صبر و شكر •

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69a.

باب دهم در مذمت كبر و غضب و فضيلت تواضع و عفو كه ان از آفات و لوازم امور حكمت و امارتست و اقسام كبر و علامات وجود حقيقت و آفات آن و بيان اسباب ظهور و كيفيت ازالت آن •

The contents of the work have been stated by Ḥâj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321–323; Ethé, Bodl. Lib. Cat. Nos. 1451–1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'lîq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 2011.

foll. 39; lines 15; size 7×4; 4¾×2¾.

(رقعات)

(RUQA'ÂT.)

A small collection of letters, without title, preface, or author's name, relating to the time of Sulṭân Ḥusayn Bâiqarâ of Persia (A.H. 873–911=A.D. 1468–1505).

Beginning:—

عالیحضرت گردون بسطت فلک رفعت بهرام صفوت برجیس طلعت ناهید عشرت خورشید منزلت الخ *

The collection consists for the most part of letters written by Sulṭân Ḥusayn. Some of these letters are not distinguished by headings or rubrics; those that are headed are addressed to the following persons:—

Rustam Beg, foll. 10ª, 16ª.
Sulṭân Aḥmad Mirzâ, fol. 11ᵇ.
Jâmî, foll. 12ᵇ–14ª.
Khwâjah 'Abd Ullah, fol. 14ª.
Nûr 'Alî Beg, fol. 15ª.
Ya'qûb Beg, fol. 17ª.
Farrukh Yasâr, King of Shirwân, fol. 19ª.
The copy ends with an edict of Sulṭân Ḥusayn.

It is to be noticed that several letters of the abovenamed Sulṭân Ḥusayn, addressed to the aforesaid persons, are included in Rieu's copy of Abul Qâsim Îwâghlî Ḥaydar's نسخهٔ جامعهٔ مراسلات اولوالالباب; see Rieu, i, p. 389.

Written in good Nasta'lîq.

Not dated; 16th century.

A seal, bearing the inscription وما توفيقي الا بالله, and dated A.H. 927, is found on foll. 10ᵇ and 11ª.

No. 2020.

foll. 153; lines 27; size $20\frac{1}{2} \times 12$; $14\frac{1}{4} \times 6\frac{1}{2}$.

روز نامچهٔ رنجیت سنگه

RÛZNÂMCHAH-I RANJÎT SINGH.

This work, entitled at the beginning روز نامچهٔ مهاراجه رنجیت سنگهه بهادر or 'The Diary Book of Mahârâjah Ranjît Singh Bahâdur', is in fact a history of Ranjit Singh, dealing with his warlike exploits and other events connected with his life.

Beginning:—

ضابطه ایست مستمره و آئینی است مستقره که بعد از انقلاب ادوار روزگار الخ *

The work begins with the birth of Chharat Singh, the grandfather of Ranjît Singh, and is brought down to Sambat 1886=A.D. 1829.

Contents:—

Chharat Singh, fol. 1ᵃ.
Mahâ Singh (in the MS. Mân Singh مانسنگه), fol. 5ᵇ.
Ranjît Singh, fol. 6ᵇ.

The author, who does not reveal his name at the beginning, was evidently in the service of Ranjit Singh. He was an eye-witness of most of the events he narrates, and occasionally refers to the services he rendered to the Mahârâjah (see foll. 94ᵃ, 114ᵃ, 115ᵃ, 133ᵇ, etc.). In the heading on fol. 115ᵃ it is said that in 1881 Sambat, 'the author of this history' was sent to bring Mîr Ġulâm 'Alî, but in the narrative under the same heading it is said that Lâlah Mohan لاله موهن was ordered by the Mahârâjah to go to Multân and bring Mîr Ġulâm 'Alî with respect and honour to the Mahârâjah's court. On the strength of this statement I am inclined to hold that the name of the author is Lâlah Mohan.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 849.

foll. 83; lines 15; size 8¾ × 5; 6¾ × 3.

رياض الصنائع قطب شاهي

RIYÂḌ-UṢ-ṢANÂ'I'-I QUṬUB SHAHÎ.

A treatise on prosody and rhyme.

Author: Ulfatî Ḥusaynî Sâwajî الفتي حسيني ساوجي.

Beginning:—

حمد وافر و بدنی کامل مبدع و صانعی را شایان است که از امتزاج

ارکان عناصر و از ازدواج اصول موالید الخ .

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Quṭub Shâh, the sixth king of the Quṭub Shâhî dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 2032.

foll. 185; lines 14; size $9\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

رياض الملوک

RIYÂḌ UL-MULÛK.

A very rare and valuable Persian translation of Abû 'Abd Ullah Muḥammad bin Abî Muḥammad bin Muḥammad bin Ẓafar ul-Maġribî uṣ-Ṣiqillî's (*d.* A.H. 565 or 568=A.D. 1169 or 1172) well-known work سُلْوان المُطاع عُدْوان الطباع, containing moral and intellectual precepts, illustrated by interesting fables of animals and birds and historical anecdotes.

Translator: Niẓâm نظام.

Beginning:—

الیک والّا لاتساق الرکایب - و منک و الّا لا ترام المواهب الخ *

The translator, who designates himself by the simple name Niẓâm (see foll. 4[b] and 179[a]), says that he wrote this book for his royal patron Shaykh Uways Bahâdur Khân, i.e., Shaykh Uways Jalâ'ir (A.H. 757-777=A.D. 1356-1374), son of Shaykh Ḥasan Buzurg Jalâ'ir (A.H. 736-757=A.D. 1336-1356). At the beginning of the work Niẓâm gives an account of his journey to Tabrîz, where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king, the latter suddenly left for Baġdâd. Niẓâm accompanied

the king to that place, wrote this work there, and presented it to his royal patron in A.H. 768=A.D. 1366 (see fol. 179b).

The title of the work, رياض الملوك, appears in several places (foll. 13b, 176a, 179b). Ḥâj. Khal. vol. iii, p. 611, mentions the work with its full title thus: رياض الملوك في رياضات السلوك.

For the Arabic original and its author see Ḥâj. Khal. *loc. cit.*; Brock, vol. i, pp. 351-352; British Museum Supp., Nos. 1156-II and 1160. See also Ibn-i Khallikân, vol. iii, p. 104, and Amari's introduction to his Italian translation, 'Solwan el Mota', ossiano conforti politici', pp. 17-32. This Italian version was translated into English and printed in two volumes, London, 1852. The Arabic original was lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The translation is divided into a *Muqaddimah*, five *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 13a:—

مقدمه در تعریف کتاب و سبب وضع آن و تمهید معذرت *

Bâb I, on fol. 30a:—

باب اول در تفویض و نتایج آن *

Bâb II, on fol. 64a:—

باب دوم در تاسي و فواید آن *

Bâb III, on fol. 90a:—

باب سوم در صبر و عواید آن *

Bâb IV, on fol. 116a:—

باب چهارم در رضا و میامن آن *

Bâb V, on fol. 143b:—

باب پنجم در زهد و عواقب آن *

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol. 176a.

A Hindî poem is found at the end of the copy.

Written in ordinary Nasta'lîq.

Not dated; 17th century.

Several notes of former owners of the MS. are found towards the beginning.

No. 2024.

foll. 9; lines 7; size $11\frac{1}{4} \times 7\frac{1}{2}$; $5\frac{1}{2} \times 3$.

صد پند لقمان

ṢAD PAND-I LUQMÂN.

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqmân to his son, due to the penmanship of the celebrated calligrapher 'Âlî ul-Kâtib. Another beautiful copy of this Ṣad Pand, written by the famous Kashmîrî calligrapher Muḥammad Ḥusayn, is mentioned under No. 1090—III.

The present copy begins as usual thus:—

الحمد لله رب العالمين .... این صد پند سودمند دلپسند است

که لقمان حکیم پسر خود را وصیت کرده و فرموده الخ *

The scribe 'Alî ul-Kâtib has been mentioned in connection with the beautiful copy of the Yûsuf wa Zulaykhâ, which he wrote in A.H. 930 (No. 196). That the date of 'Alî ul-Kâtib's death, A.H. 924= A.D. 1518, given in the Mir'ât ul-'Âlam, fol. 423ª, and accepted by Blochmann, Â'în-i Akbarî, p. 102 (notes), is erroneous, is further evidenced by the colophon in the present MS. which is dated A.H. 949.

تمت هذه الرساله ببلده فاخره بخارا سنه تسع و اربعين و تسعمایة

کتبه العبد المذنب علی الکاتب *

Written in bold and perfect Nasta'lîq within gold lines and illuminated margins, with a profusely decorated double-page 'Unwân. The MS. consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khân Bahâdur Nawwâb Sarfarâz Ḥusayn Khân of Patna, July 1894.

No. 2016.

foll. 116; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

كلمات طيبات

KALIMÂT-I ṬAYYABÂT.

A collection of notes and orders written by Aurangzîb in the latter portion of his reign, arranged and edited by 'Inâyat Ullah Khân in A.H. 1131=A.D. 1719.

Beginning:—

الهى از قلم شكسته و زبان خسته چه آيد كه سپاس و ستايش جناب كبريا را شايد الخ *

The editor 'Inâyat Ullah Khân, son of Mirzâ Shukr Ullah, was the favourite secretary of Aurangzîb. He traced his descent from Sayyid Jamâl of Nîshâpûr. He came to India during the reign of Aurangzîb, who at first appointed him court chronicler, and subsequently favoured him with high *manṣabs* and distinction. After Aurangzîb's death 'Inâyat Ullah continued to enjoy favours from the emperor's successors. He died in A.H. 1139=A.D. 1726. See Ma'âṣir ul-Umarâ, fol. 65ᵇ (No. 657).

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzîb dictated to his secretary 'Inâyat Ullah Khân for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احكام عالمگيرى (see the following No.). Referring to these two collections the author of the Ma'âṣir ul-Umarâ, *loc. cit.*, observes thus:—

احكامى كه بوساطت او بنام بادشاهزاده و امرا صدور يافت فراهم كرده باحكام عالمگيرى موسوم ساخته و شقه هاى دستخطي بادشاه نيز جمع كرده كلمات طيبات نام گذاشته هردو نسخه متداول است الخ *

Collections of Aurangzîb's letters, with separate titles, are several in number, but usually some letters of one collection are to be found in another. One of these was printed in Lucknow, A.H. 1260, under the title of رقعات عالمگیر, and in Lahore, A.H. 1281, under the title of رقعات عالمگیری.

For other copies of the کلمات طیبات see Rieu, i, pp. 401 and 1087; Ethé, Bodl. Lib. Cat., Nos. 248–251; Ethé, Ind. Office Lib. Cat., Nos. 373-374; Bûhâr Lib. Cat., vol. i, No. 272; A.S.B. Cat., No. 282, etc. See also Elliot, Hist. of India, vol. vii, p. 203.

The present copy, copied from the Râmpûr State Library MS., was presented to this library on 19th December, 1921, by Prof. Sir Jadu Nath Sarkar, who at the end remarks that the copy is 'incomplete'.

Written in ordinary Ta'lîq.

Not dated; a quite modern copy, written only a few years ago.

No. 869.

foll. pp. 228 (foll. 114; lines 17; size 10 × 6¼; 7¾ × 4¼.

مکاتبات علامی (دفتر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

This collection, endorsed on the title-page: مکاتیب دفتر چهارم از رقعهای ابو الفضل contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbak (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârâ in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مرجبار واحد القهاری را که تمامي روی زمین را کرسي بکرسي تا دور دوار از ذوالفقار موروثي شجاعت و صنعت خود هموار ساخت الخ •

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons :—

(1) Prince Murâd, pp. 15–40.
(2) Prince Dâniyâl, pp. 40–53.
(3) Emperor Akbar, pp. 53–66.
(4) Maryam Makânî, pp. 66–78.
(5) Prince Salim, pp. 78–91.
(6, 7 and 8) Maryam Makânî, pp. 91–98.
(9) Begam Jiû, pp. 99–101.
(10 and 11) Maryam Makânî, pp. 101–105.
(12) Shaykh Mubârak (Abul Faḍl's father), pp. 105–108.
(13) His mother, pp. 108–112.
(14) Abul Fayḍ Fayḍî Fayyâḍî (Abul Faḍl's brother), pp. 112–117.
(15) A friend, pp. 117–121.
(16) Shaykh 'Abd-ul-Ḥayy (Abul Faḍl's teacher), pp. 121–124.
(17 and 18) A *Murshid*, pp. 124–129.
(19) Ḥakîm Shaykh Binâ, pp. 129–132.
(20) Ḥakîm Humâm, pp. 132–134.
(21 and 22) Ḥakîm Masîḥ-uz-Zamân, pp. 134–140.
(23) Ḥakîm Fatḥ Ullah Shîrâzî, pp. 140–142.
(24) Mîr Ashraf Munshî, pp. 142-143.
(25) 'Urfî Shîrâzî, pp. 143–147.
(26) Maulânâ Shikîbî, pp. 147–149.
(27) Khwâjah Ḥusayn Ṣanâ'î (Mashhadî), pp. 149–153.
(28) Makhdûm ul-Mulk, pp. 153–157.
(29) A friend, pp. 157–159.
(30) A Sayyid friend, pp. 159–161.
(31) A Qâḍî, pp. 161–163.
(32) Shaykh Najm-ud-Dîn, pp. 163–166.
(33) Shaykh Badr-ud-Dîn Nâgûrî, pp. 166–169.
(34) Shaykh 'Abd-un-Nabî, pp. 169–172.
(35) Shaykh Naṣîr-ud- Dîn Sanbhalî, pp. 172–174.

(36) A friend, pp. 174–177.
(37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177–179.
(38) Shaykh Jauhar Sarhindī, pp. 179–183.
(39) Shaykh 'Abd-us-Samī' Jaunpûrī, pp. 183–186.
(40) Shaykh Abul Fath Khayrâbâdī, pp. 186–187.
(41) Shaykh 'Uşmân Dihlawī, pp. 187–190.
(42) Shaykh Muḥammad Qā'im Multânī, pp. 190–19:
(43) Shaykh 'Abd-ul-Ġafûr, pp. 192-193.
(44) Mīrân Ṣadr-i Jahân, pp. 193–196.
(45) Shaykh Niẓâm Pânī Patī, pp. 196–199.
(46) A Sayyid friend, pp. 199–202.
(47) Shaykh Ja'far Bhakarī, pp. 202–204.
(48) Ḥafiẓ Bâqī Khân, pp. 204-205.
(49) Khwâjah 'Abd-us- Sattâr, pp. 205–208.
(50) Mīr Ya'qûb Kashmirī, pp. 208–211.
(51) A friend, on the death of Fayḍī, pp. 211–217.

Amīr Ḥaydar Bilgrâmī in his Sawâniḥ-i Akbarī, followed by Muḥammad Ḥusayn Âzâd in his Darbâr-i Akbarī, mentions the fourth *Daftar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mīr Ġulâm 'Alī Âzâd's library, which, strangely, was not known to the author of the Darbâr-i Akbarī, a grandson of Ġulâm 'Alī Âzâd. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrâmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'līq.

Dated July, 1918.

Scribe:—

سيد علي احسن المتخلص به احسن و المدعو به شاه ميان بلگرامي
ثم المارهروى •

No. 948.

foll. 383; lines 11; size $10\frac{3}{4} \times 5\frac{3}{4}$; 7×3.

نفائس الكلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Laṭîf ul-Munshî, Nazîl ul-Ḥaramayan: عبد اللطيف المنشي نزيل الحرمين.

Beginning:—

حمدا للعلي العادل الذي لا شبه له و لا معادل تعالت آلاوه و توالت نعماوه الخ

The full title of the work, as given on fol. 115[b], is نفائس الكلام و عرائس الاقلام. The royal personage to whom the work is dedicated, is called on fol. 46[a] = ميران عادل شاه بن مبارکشاه بن عادل شاه الفاروقي القرشي العدوي Mîrân 'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh ul-Fârûqî. This king is identical with Râjah 'Alî Khân Fârûqî, (A.H. 984–1005 = A.D. 1576–1596), the eleventh king of Khândîsh (see Brigg's Muhammadan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabî, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîḥ* prayer of Ramaḍân, A.H. 989 = A.D. 1581 (see fol. 37[a]) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'în-ul-Miskîn (see No. 485).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34[a].

Praise of Burhânpûr, fol. 47[a].

Death of Mîrân Shâh (A.H. 984 = A.D. 1576), fol. 49[a].

Coronation ceremony of the king, fol. 64ª.

The names of the persons who took prominent part in the Coronation ceremony are :—

خواجه حسین از اولاد خواجه معین - روح الله لاري - سید محمد البخاري سید محمد - سید مصطفی دهلوی - شیخ ابراهیم بروجي بغدادي - الدین اجمیري - سید بهول - سید ابراهیم بهکري - شیخ برهان ابن شیخ محمد غوث - فاروقي عبد الحکیم بن - عبد الکریم شهباز - سید پهول also spelt on the margin as شیخ - سید راجن بخاري - شیخ برهان نعمان - شیخ ابوجي خضر - شیخ باجن قاضي - قاضي عبد الغني - قاضي کبیر محمد - عثمان مدرس - یوسف بنگالي شیخ احمد محتسب and شاه محمد بن وجیة الدین - روح الله دکهني.

There is a lacuna after fol. 82ª.

Meaning of the word *Wazîr* ; fol. 105ª.

On the excellence of Khilâfat, fol. 116ᵇ.

On Imâmat, Khilâfat and sovereignty, fol. 123ª.

The Khilâfat of the four early Khalifahs, fol. 125ᵇ.

The Khalifahs of the Umayyide dynasty, fol. 160ᵇ.

The twelve Imâms, fol. 162ᵇ. The name of each Imâm is followed by his Kunyah or title, the date of his birth, the period of his Imâmat, his death, period of his age, his issues (male and female).

The necessity and qualifications of Imâms and Khalifahs and obedience to them, illustrated by numerous quotations from Hadîs, sayings of eminent 'Ulamâ and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168ᵇ—352ª.

Conclusion, fol. 352ª. The work concludes with a collection of forty Hadîs on 'Justice,' with Persian paraphrase.

On fol. 379ᵇ the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نهصد و هشتاد و چهار از حساب رفته که این نسخهٔ عالي خطاب
یافت رقم از مدد فیض پاک رونق او تافت برین لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37ª and in several other places we find the date A.H. 989 in connection with the king's learning the Qurân by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page :

نفايس الكلام و عرايس الاقلام - مما عني بجمعه و ترصيفه واعتنى بتاليفه و تصنيفه اضعف عباد الله بنية وجرماً و اقواهم معصية و جرماً نزيل الحرمين الشريفين و المنتمى بالانتساب الى المحلّين المنيفين عبد اللطيف المنشى اورده الله موارد امتنانه و اصدر عن مصادر عصيانه آمين آمين لا ارضى بواحدة حتى اضيف اليه الف آميناً •

Another note on the same page as well as at the end of the copy, by one Abul Ḥasan of Radaulî, says that he studied the book in A.H. 1236.

Written in fair Nasta'lîq.

Dated, A.H. 991.

Scribe شيخ محمد بن شيخ عبد الله الصديقى.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Raḍî-ud-Dîn Aḥmad bin Maḥmûd us-Samarqandî. This assertion seems to have been wrongly based on the statement of Ḥâj. Khal. vol. vi. p. 365, who mentions a work of the same title on ornate prose by Raḍî-ud-Dîn Samarqandî, popularly called حساب.

No. 934

foll. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وصایای نظام ملک

WIṢÂYÂ-I NIẒÂM-UL-MULK.

Counsels of the famous Wazîr Niẓâm-ul-Mulk addressed to his eldest son Abul Muẓaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning:—

شرائف تحمیدات بادشاهی را که انتساب فخر دین بنظام ملک از حکمت کاملهٔ اوست الخ .

Niẓâm-ul-Mulk, the celebrated Wazîr of Sulṭân Alp Arslân Saljûqî, was stabbed at the instigation of Ḥasan ibn Ṣabbâḥ in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazîr by Barkyâruq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assasinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Niẓâm-ul-Mulk.

For further particulars see Rauḍat-uṣ-Ṣafâ, vol. iv, p. 61; Ḥabîb-us-Siyar, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485–504[b]. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows:—

Muqaddimah —Account of Niẓâm-ul-Mulk, on fol. 7[a].

Faṣl I. Dangers of the wazirate, fol. 17[b].

Faṣl II. Rules and duties of Wazîrs, fol. 59[a].

On the title-page the work is wrongly styled as Dastûr-ul-Wuzarâ دستور الوزرا (by Nâṣiḥî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

Dictionary

No. 805.

foll. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{3}{4}$.

اشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Ġulâm Ullah Bhikan Ṣiddiqî ul-Hânsawi ul-Ġaznawî غلام الله بهيكن صديقي الهانسوي الغزنوي

Beginning:—

حمد بیحد و ثناء بیعد مر خالق الخلقی را که وجود بشر را از جمله موجودات مراتب اعلیٰ داد چنانچه آیهٔ کریمهٔ و لقد کرمنا بني آدم الی آخره دال این حال است الخ •

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082 = A.D. 1671 سنه هزار و هشتاد و دو, but according to the chronogram: از اشهر اللغات برادی مراد خود i.e. 1968–855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi' I, A.H. 1224.

Scribe ثنا الله بردواني

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

"MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhîkan of Hânsi [Sd.] J. H. Blochmann 1870."

On the left side of the above note the same Blochmann remarks thus:

"Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809–10)."

It is to be noticed that the date "A.H. 1113," which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 820.

foll. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAṢÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maṣâdir of Zûzanî (see No. 817).

Author: Abû Ja'far Aḥmad bin 'Alî ul-Maqqarî ul-Bayhaqî
ابو جعفر احمد بن على المقري البيبقي

The author of the Buġyat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramaḍân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Ḥâj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maṣâdir deceptively begins thus with the preface of Zûzanî's Maṣâdir:—

الحمد لله على سوابغ آلايه مسابقة افواجا و سوابع نعمايه المتلاحقة ازواجا .... قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن احمد الزوزني ... هذه مصادر ترجمتها و نقحتها و جردتها عن شواهد الحديث و الاشعار الخ •

A comparison with the following copy of Bayhaqî's Tâj-ul-Maṣâdir will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzanî's Maṣâdir. The name of Zûzanî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin :

بدل - الشيخ الامام ابو جعفر احمد بن على المقرى البيهقي •

In the preface (line 26), as well as in the colophon, the work is called تاج المصادر.

The author of the Buġyat-ul-Wu'ât *loc. cit,* calls this work "Fountains of dictionary" ينابيع اللغة. It is to be noticed however that it bears a close agreement with the Maṣâdir of Zûzanî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqî's Tâj-ul-Maṣâdir is an enlarged recension of Zûzanî's Maṣâdir.

The contents of the Tâj-ul-Maṣâdir have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع الفراغ من انتساخ هذا الكتاب الميمون المبارك الموسوم بتاج المصادر المنسوب بالبيهقى ... يوم الاثنين اثنى عشرين من شهر جمادي الاولى سنه خمسين و ثمانمايه على يد اضعف عبا الله الملك الحميد محمود بن محمد (illegible) غفر الله له ...... •

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

الرسالة الحرفية العضديه Risâlat-ul-Ḥarfiyat-ul-'Aḍudiyah, so called in the colophon.

Author : 'Aḍud-ud-Dîn 'Abd-ur-Raḥmân bin Aḥmad ul- Iji عضد الدين عبد الرحمان بن احمد الايجي.

Beginning :—

نبذه نايدة تشتمل على مقدمه و تنبيه و تقسيم و خاتمه الخ •

The treatise explains the meaning of the technical term الوضع and consists of a *Muqaddimah*, a *Tanbîh*, a *Taqsîm* and a *Khâtimah.*

Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work الرسالة الوضعية العضديه. It is also known as الرسالة الوضعيه, see Ahlwardt, Berlin Cat No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus:

تمت الرسالة الحرفية العضديه بعون الله و حسن توفيقه على يد اضعف العباد سيد احمد بن سيد امام الحسيني المرغيناني في مدرسه سلطان الزمان ... (illegible)

Not dated; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm Shâfi'î.

II.

المثلث al-Muşallaş, by Abû 'Alî Muḥammad bin Mustanir ul-Başrî, better known as Quṭrub: ابو على محمد بن المستنير البصرى المعروف بقطرب.

Beginning:—

قال ابو على القطرب هذا كتاب الفقه و سميته المثلث •

According to Ḥâj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071–7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul Maṣadir.

Dated 24 Ramaḍân, A.H. 845.

The colophon is followed by a note, dated 22 Ramaḍân, A.H. 1120, in which the price of the Tâj-ul-Maṣâdir is recorded as rupees five only.

No. 819.

foll. 153; lines 15; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGAT.

A rare old grammatical dictionary.

Author: Abû 'Abd Ullah ul-Ḥusayn bin Ibrâhîm bin Aḥmad un-Naṭanzî ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

الحمد لله الذي ابدع العالم بقدرته و خصّ بني آدم بكرامته الخ •

According to Brock. vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Ḥâj. Khal. vol. iii, p. 227; Leid. 102–4; Paris 4286; Ups. 10_1. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'lîq.

Dated A.H. 1114.

No. 822.

foll. 167; lines 15; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

كتاب المصادر

KITÂB-UL MAṢÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maṣâdir (see No. 820).

Author: Abû Bakr Muḥammad bin 'Abd Ullah ul-Bustî ابو بكر محمد بن عبد الله البستي.

Beginning :—

كتاب المصادر - تاليف الشيخ ابى بكر محمد بن عبد الله ... بن البستي رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين •

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بكر مصنف هذا الكتاب •

The contents are similar to Bayhaqi's Tâj-ul Maṣâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes.

Not dated; apparently 15th century.

No. 795.

foll. 545; lines 18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الافاضل

MADÂR-UL AFÂḌIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Fayḍî bin Asad ul-'Ulâ 'Alî Shîr Sirhindi اله داد فيضى بن اسد العلى على شير سرهندى. Rieu and others have اسد العلما for اسد العلى.

Beginning :—

اى نام تو ورد هر زبانى دگر نست •

Ilahdâd Fayḍî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Mumtâz Khân, (*d.* A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116–146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the Ṣurâḥ, Muhaddib-ul Asmâ, Tâjayn and its commentaries,

Niṣâb-uṣ Ṣibyân, Qunyat ul Fityân, the Persian, Darî, Pahlawi and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhshî. Adât-ul Fuḍalâ, Tabakhturî, Ḥall-i Luġât-ush-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî) and the modern works, Tuḥfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fuḍalâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Faṣl.* Each *Faṣl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulḥijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتمام پوشید این عروس زیبا ...... در تاریخ ذی حجة الحرام

سنه الف الف •

This date is further expressed by the following versified chronogram in which the author adopts the *takhalluṣ* Fayḍi :—

چو این نامه را خامهٔ تیــــز رو زد (read تیز رو)

به پایان رسانَد از ســر اختتــــام

پئ ســـــال تـــاریخ او از قضــــا

خرد گفت فیضی بگو فیض عام

The numerical value of the words فیض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727–1728; Ethé, Ind. Office Lib. Cat. Nos. 2472–2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstânî translation of the Madâr-ul-Afâḍil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475–2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

...... و بعد آن جمله تسوید بمنصهٔ بیاض جلوه گر گردید بید احقر

الطلاب مولف این کتاب الهداد فیضی سرهندي اناض الله علیه سحایب

نیرغه الخفی در عهد سلطان السلاطین قامع بنیان الفجرة و المتکبرین

جلال الدين محمد اكبر بادشاه غازي خلد الله تعالى ملكه و سلطانه و اناض العالمين بره و احسانه در روز پنجشنبه بیست و نهم شهر رجب المرجب زید قدره در شهور سنه الف الف •

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription, 29 Rajab, A.H. 1001, is erroneous, because the month Rajab precedes Dulhijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 817.

foll. 162; lines 15; size 8 × 5; 5½ × 3.

مصادر

MAṢÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâḍî Abû 'Abd Ullah ul-Ḥusayn bin Aḥmad uz-Zûzanî : قاضي ابو عبد الله الحسين بن احمد الزوزني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

...... اثره بما امه تاو حتی اتیت علی الحروف الصحیحه و انتحت ما امه الخ •

According to the author of the Bugyat-ul Wu'ât, fol. 183ᵇ the author died in A.H. 486 = A.D. 1093. See also Ḥâj. Khal. vol. ii, p. 93; Rieu, p. 505.

The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular ([illegible]), defective (ناقص) and re-duplicate

(مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سوده المذنب العاصي ابن محمد طالب زين العابدين في ثاني عشر شهر محرم الحرام سنه خمس و تسعين بعد الالف في بلدة احمد نگر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر زوزني.

Several notes and ʽArḍ-dîdahs, one of which is dated A.H. 1106, re noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of ʽÂlamgîr's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads زين الدين ... بهادر and is dated A.H. 1[illegible]26.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بديعى Badîʽî, whose *Takhalluṣ* appears thus in the concluding lines:—

این چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary:—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کنم همچون لآلی عمان

It is written in ordinary minute Naskh.

No.. 814.

foll. 1420; lines 19; size 12¼ × 7; 9 × 4½.

منتخب بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chand Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman اندر من.

Beginning:—

بهار آفرینی که گلبرگ زبان انسان را استعداد نگهت سخن کرامت فرموده الخ *

In the preface Indarman, a pupil of Lâlâ Tek Chand, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768

Indarman's preface is followed by his master Lâlâ Tek Chand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbîh-ul-Gâfilîn by Sirâj-ush-Shu'arâ (تنبيه الغافلين سراج الشعرا), and a short treatise by Mîr Muhammad Afdal Şâbit (رساله مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Muştalihât-ush-Shu'arâ of Wârastah مصطلحات الشعرای وارسته (see No. 812), the treatise by Anand Râm Mukhliş رسالهٔ اند رام مخلص, and one in which the author's name was not mentioned و رسالهٔ دیگر که نام مولف دران مذکور نبوده. Tek Chand then gives the chronogram یادگار فقیر حقیر بهار, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads یادگار فقیر حقیر بهار با ده سال, and accordingly comes to the wrong conclusion that the date of completion is 1152 + 10 = A.H. 1162 = A.D 1748. Our copy has تا ده سال instead of با ده سال in Rieu's copy. In my opinion both the readings با ده سال and تا ده سال, which convey no sense, are incorrect. The correct reading seems to be و عبارت یادگار فقیر حقیر بهار مادهٔ سال تاریخ اتمام ......

Tek Chand also wrote a treatise on letters, entitled جواهر الحروف (lithographed in Kânpûr, A.H. 1267) and another on verbs, called نوادر المصادر (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, Histoire de la Littérat. Hindouie, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, Contributions, pp. 28-30. Lithographed at Maṭbû'-ul-'Ulûm Press, Dihlî, A.H. 1853, under the title مصطلحات بهار عجم.

Written in minute Nasta'lîq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwâl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و المنة كه باتمام رسيد منتخب كتاب بهار عجم تاليف استادي مخدومي ٹيكچند بخط نقير حقير ... اندر من اول روز پنجشنبه شهر شوال سنه دوازده از جلوس شاه عالم بهادر بادشاه غازي موافق سال هزار و يكصد و هشتاد و چهار ...... •

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 823.

foll. 172; lines 19; size 12 × 7¾; 8 × 4½.

مهذب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian.

Author: Maḥmûd bin 'Umar bin Maḥmûd bin Manṣûr ul-Qâḍî uz-Zanjî us-Sanjarî of the Shaybânî tribe: محمود بن عمر بن محمود بن منصور القاضي الزنجي السنجري ثم العربي من قبيله شيبان.

Beginning:—

الحمد لله الذي خلق الخلائق بقدرته الخ •

The work is noticed in Ḥâj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitâb*, each subdivided

into three *Bâb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الحسني. The author enumerates the following sources:—

- كتاب البلغه - كتاب الاسامي الموسوم با السعيدي - الاسامي و الاسماء - and اصطلاحات المنطق - المشاهير - الروضة - ترجمان القران - كنز الاسامي غريب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

كتاب مهذب الاسما في مرتب الحروف تصنيف محمود بن عمر بن منصور القاضي الزنجي السنجرى ثم العربي من قبيلة بني شيبان - كتبه حقير حلقه بدروش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم ۲۹ ستمبر سنه ۱۸۷۹ ء

No. 824.

foll. 183; lines 19; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same.

A defective and incomplete copy of Maḥmûd bin 'Umar us-Sanjari's Muhaddab-ul Asmâ, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only بقيمت پنجروپيه خريده شد ۲۵ فروري سنه ۱۹۰۲ع.

Music

(Nos. 1734-1735.)

foll. 30; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 3$.

Two treatises.

I. foll. 1ᵇ-15ᵇ.

No. 1734.

رسالهٔ ذکر مغنیان هندوستان

RISÂLAH-I DIKR-I MUĠANNIYÂN-I HINDÛSTÂN.

Notices of some Indian musicians.

Author: 'Inâyat Khân Râsikh bin Shams ud-Daulah Luṭf Ullah Khân Ṣâdiq Bahâdur Tahawwar Jang: عنایت خان راسخ بن شمس الدوله لطف الله خان صادق بهادر تهور جنگ

Beginning:—

آئینهٔ ضمیر منیر دانشوران صاحب نظر و مرآت باطن تجلی الخ .

'Inâyat Khân's father Luṭf Ullah Khân flourished under Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748), and died during the reign of Aḥmad Shâh. A collection of letters written by or to the Timurides of India from the emperors Humâyûn to Bahâdur Shâh, compiled by 'Inâyat Khân, and known as رقعات عنایت خانی, is noticed in Rieu II, p. 876.

On fol. 13ᵇ the author incidentally mentions the fifth regnal year of Aḥmad Shâh as the current year.

Medicine

No. 962.

foll. 189; lines 31; size 17 × 12½; 16 × 10.

ذخيرهٔ خوارزمشاهي

DAKHÎRAH-I KHWÂRAZM SHÂHÎ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismâ'îl bin ul-Ḥusayn bin Muḥammad bin Aḥmad ul-Ḥusaynî ul-Jurjânî اسمعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله الطاهرين جون تقدير ايزد تعالى جنان بود كه جمع كنندهٔ اين كتاب بندهٔ دعا گوى خداوند خوارزمشاه الاجل العالم العادل المؤيد المنصور ولى النعم قطب الدين نصرة المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد الدولة فخر الامة تاج المعاني امير الامرا ارسلان تكين يمين الملوك و السلاطين ابو الفتح محمد بن يمين الملك معين امير المومنين قصد خوارزم كرد.

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwârazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwârazm Shâh, (who was appointed governor of Khwârazm by the Saljûqî Sulṭân Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid Khwârazm Shâh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work.

Yâqût in his Mu'jam-ul-Buldân, vol. ii, p. 55, gives the author's name as Abû Ibrâhîm bin ul-Ḥasan bin Muḥammad ul-Ḥusaynî, and says that he stayed for a long time in Khwârazm and subsequently went to Merv, where he died in A.H 531 = A.D. 1136, 1137. Ḥâj. Khal. who calls the author Zayn-ud-Dîn Ismâ'îl bin Ḥusayn ul-Jurjânî, mentions four works by the author; viz. the present work, in twelve volumes; the Aġrâḍ-uṭ-Ṭibb اغراض الطّب (see Ind. office Lib. Cat. No. 2286) in two volumes; the Khafî 'Alâ'î خفی علائی (see No. 966 below) in two; and the Yâdgâr, يادگار in one. The same Ḥâj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. Ḥabîb-us-Siyar, vol. ii, *juz* 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568–596 = A.D. 1173–1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethé, India Office Lib. Catalogue, Nos. 2280–2283; Ethé, Bodl. Lib. Catalogue, Nos. 1576–1578; E. G. Browne, Camb. Catalogue, p. 211. Ḥâj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idrîs ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:—

The entire work is divided into nine *Bakhsh* or *Kitâb*, with numerous subdivisions termed, *Guftâr*, *Bâb* and *Faṣl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitâb*, as follows:—

I. Definition and utility of medicine; structure of human body (کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوهر تن مردم و چه چیزی و چگونکي او و شناختن مادتها و خلطها و مزاجها و احوال عادتها و تشریح اندامها و یاد کردن قوت اندامها), on fol. 4a., in six *Guftâr*. The following colophon at the end of the first *Kitâb* says that its transcription was finished in Dulqa'd, A.H. 664:—

در خوب ترین وقتي تمام شد کتاب نخستین از کتابهاء ذخیرة و از پس این کتاب دویم آید ان شاء الله تعالی ... عشر اوسط شهر الله المبارک ذي قعده حجّة اربع و ستین و ستمایه هجرته بر دست ضعیف ترین شمه خلایق محمد بن احمد بن عثمان خندکس سمناتی (sic) ... .

II. Health and diseases of the human body (اندر شناختن
حالهای تن مردم از تندرستي و بيماري و انواع و اعراض و اسباب آن
و شناختن نبض و تبصره و شناختن احوال هر چه از تن بيرون آيد چون عرق و نفث
و بول و غايط و انچه از جمله شناختن اعراض باشد اندرين كتاب باشد), on fol. 46*b*,
in nine *Guftâr*. The last seven foll. of this *Kitâb*, supplied in a later
hand, are written in a curving and hasty hand by احمد ابن محمد ابن ابو
القاسم الحوارمى (الخوارزمي ؟), and are dated 24 Rajab, A.H. 741 :—

تمام شد كتاب دوم از ذخيره خوارزمشاهي و از پس اين كتاب سيم
آيد انشاء الله تعالى وقع الفراغ من تحريره الرابع و العشرون من رجب
المبارك سنه احدى و اربعين و سبعماية على يد العبد الضعيف ... احمد
ابن محمد ابن ابو القاسم الحوارمي (؟)

III. Preservation of health ; precautionary measures (اندر نگاه داشتن
تندرستي و تدبير هوا و مسكن شناختن و احوال غذا و تدبير طعام و شراب و تدبير
خواب و بيداري و تدبير حركتها و سكون و شناختن احوال كسوتها و عطر و اسفرغم و
بكار داشتن روغنها و تدبير قي كردن و داروي مسهل خوردن و تدبير فصد و
حجامت و ديوچه و حقنه و شياف و تدبير اعراض نفساني چون شادي و اندوه و
نديشه كارها و غير آن و تدبير حالهاى كه اندر تن مردم پديد آيد و پديد آمدن
آن نشانهاء بيماري بود كه خواهد بودن و تدبير پروردن اطفال و تدبير پيران و مسافران
جمله اندرين كتاب باشد), on fol. 77*b*, in fourteen *Guftâr*.

IV. Diagnosis of diseases ; crisis and prognosis (اندر استخراج مرض
يعني اندر شناختن هر بيماري كه كدام بيماريست و شناختن نضيج و بحران و شناختن
حال بيماران كه چگونه خواهد بود و اين را طبيبان مقدم المعرفه گويند), on fol.
142*b*, in four *Guftâr*. Dated Rabî' II, A.H. 665.

V. Various kinds of fevers ; their symptoms and cure (اندر ياد
كردن تب و اسباب و انواع آن و احوال علاج آن), on fol. 157*b*, in six *Guftâr*.

No. 992.

foll. 284; lines 25; size 13½ × 8; 10½ × 5.

علاجات دارا شکوهی

'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

An encyclopædic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوه and نسخهٔ دارا شکوهی. On the title-page of the second volume the work is called ذخیرهٔ دارا شکوهی, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103–104, and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhî was composed by Nûr-ud-Dîn Muḥammad 'Abd Ullah Ḥakim Shîrâzî نور الدین محمد عبد الله حکیم شیرازی, and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftâr*, subdivided into several *Asrâr*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers:—

سخن سیوم در تدبیر مسافران و اصحاب عساکر مشتملبر پنج حرف -
اگر نیت سفر دراز دارد اول فصد کند پس مسهل خورد الخ ‌•

Then follows the third *Asrâr*, in two *Tadbîr*, as follows:—

Tadbîr I, fol. 3ᵃ, on edibles ماکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

Tadbîr II, fol. 80ᵇ, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary Ta'liq.

Not dated; apparently 19th century.

No. 961.

foll. 270; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; 5×3.

نور العیون

NŪR-UL'UYŪN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abī Rūḥ Muḥammad bin Manṣūr bin Abī 'Abd Ullah bin Manṣūr ul-Jurjānī (Ethé, Bodl. Lib. Catalogue, No. 1575, has Yamānī), known as Zarrīn Dast: ابي روح محمد بن منصور بن ابي عبد الله بن منصور الجرجاني المعروف بزرين دست ٭

Beginning:—

بدانكه اول علم بزبان يوناني و سرياني بود تا بوقت پيغامبر ما عليه السلام ٭

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fatḥ Malik Shāh bin Muḥammad ibn Dā'ūd, of the Saljūqī dynasty, who reigned A.H. 465–485 = A.D. 1072–1092. He mentions several earlier authors, such as Ḥunayn bin Isḥāq, Ibn Māsawayh, Muḥammad ibn Zakariyā Rāzī, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشريح و تركيب و حد و هيات و مزاج خاص و مزاج عام و چشم و طبقات و رطوبات و عضوها الخ consisting of one hundred and fifty three

questions and their answers, on fol. 4*a*.

II. در بیماریها و عارضهائي که بیفتند در چشم که بتوان دید بچشم و بحس در توان یافت و علامت هر یکي چگونه باشد و سبب آن بیماري از چه باشد و نام هر یکی چه خوانند و این سهل است دریافتن و بشناختن این consisting of two hundred and fifteen questions and their answers, on fol. 41*b*.

III. در بیماریها که بچشم نتوان دید و بحس در نتوان یافت الا بعقلی تمام و تمیزی درست و ذکای تیز in two hundred and five questions and answers, on fol. 89*b*.

IV. در علاج بیماریهائي که آنرا علاج توان کرد و علاج پذیرد و آن علتهای توان دید و بعقل توان شناخت و هر نوعي را ازان بیماریها و عارضها چگونه علاج کنند تا موافق آید و از وی زود نفع پدید آید الخ in one hundred and seventeen questions with answers, on fol. 122*a*.

V. در بیماریهائي که در چشم افتد که آنرا علاج نباشد و علاج نپذیرد و رنج بریش برند الخ in twenty questions and answers, on fol. 164*a*.

VI. در آن که چه باید کردن تا مضرت باز دارد و منفعت به بیمار رساند الخ in one hundred and ninety questions and answers, on fol. 167*a*.

VII. در صفت و دستکاریها که در چشم باید کرد که هریک چگونه باشد الخ in thirty questions and answers, on fol. 192*a*.

VIII. در انکه علاج نتوان کرد نه بدارو نه بدستکاري و زراقان گویند که علاج کنیم و دروغ گویند الخ in twelve questions and answers, on fol. 213*a*.

IX. در داروهای مفرد که در علاج چشم بکار آید الخ in twenty one questions and answers, on fol. 219*b*.

X. در داروهای مرکب در علاج بیماریهای چشم بکار برند الخ in twenty one questions and answers, on fol. 238*b*

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

Falcony & Geomancy

No. 1072.

foll. 125; lines 13; size $10\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و ثناء ایزد توانا که شهباز فکر اهل ذکا و شاهین عقول جمیع

دانا الخ •

In the preface the work is called Bâz Nâmah: و این مجموعه ایست موسوم به باز نامه .... The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindî names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13ᵃ he says that in the fourteenth year of 'Âlamgîr's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Ṣûbahdâr of Bihâr, presented to the emperor a kind of bird called تبغون. On the same folio he again says that Subḥân Qulî Khân, King of Tûrân, sent as a present to 'Âlamgîr a kind of bird called ترسی. We can therefore conclude that the author wrote this work in, or after, 'Âlamgîr's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindî, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6ᵇ, 7ᵃ, 7ᵇ, 9ᵃ, 10ᵃ, 10ᵇ, 12ᵃ, 12ᵇ, 13ᵇ, 14ᵃ, 14ᵇ, 15ᵃ, 15ᵇ, and 16ᵃ.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century.

A list of the contents, written in a different hand, is prefixed to the copy.

No. 2044.

foll. 62; lines 16; size $7\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$.

پنجاه باب سلطاني

PINJAH BÂB-I SULṬANÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author: Rukn bin Sharaf ud-Dîn ul-Ḥusayn ul-Âmulî ركن بن شرف الدين الحسين الاملي.

Beginning:—

حمد بيحد و ثناي بيعد حضرت واجب التعظيمي را جل جلاله كه آسمان دل عارفانرا بانوار كواكب معاني مزين كرد *

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors: بيست باب خواجه (i.e., the well-known treatise on the astrolabe by Naṣîr ud-Dîn Ṭûsî, see No. 1045); كامل فرغاني ; استيعاب ابو ريحان and مطولات كه مولانا شمس الدين مصنف زيج سلطاني در اعمال اسطرلاب نوشته است. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name زيج مفتاح الاعمال. These works, he says, he had written some twenty years before the composition of the present work, but, on account of the total neglect of the subject by kings and nobles, as well as owing to a series of troubles and misfortunes which befell him, he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindûstân he came to Kirmân, where for a period of two years he suffered the utmost on account of famine, war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harât, where he enjoyed a peaceful life. It was at Harât that our author commenced to write the present work on the 6th of Rabîʿ II, A.H. 860=A.D. 1455. He dedicated it to Mirzâ Abul Qâsim Bâbur (son of Mirzâ Bâisungar) who, according to Ḥabîb us-Siyar, vol. iii, juz 3, p. 170, died on 25 Rabîʿ II, A.H. 861= A.D. 1456.

The work is divided into the following two *Maqâlât*:—

I. on fol. 3ª:—

مقالهٔ اولی در ذکر مسایل اعمال آن بر صفایح بلاد *

II. on fol. 51ᵇ:—

مقالهٔ دوم در ذکر مسایل و اعمال گذشته بر صحیفه افاقی *

The first *Maqâlah* comprises thirty-eight *Bâb* and the second, twelve, thus making fifty *Bâb* in all after which the work is called پنجاه باب or 'Fifty *Bâb*'.

Written in fair Naskh.

Not dated; 16th century.

No. 1066.

foll. 4; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{4}$.

رسالهٔ رمل

RISÂLAH-I RAML.

A very small tract on geomancy.

Author: Naṣir bin Muḥammad Ṭûsî.

Beginning:—

حمد بیعد و ستایش بلا حد مر حضرت موجودیرا سزا ست الخ *

Naṣir-ud-Dîn Muḥammad Ṭûsî, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الاسرار في علم الرمل و سميته مقاربة المغيبات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 2043.

foll. 99; lines 13; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

رسالهٔ معینیه

RISÂLAH-I MU'ÎNÎYAH.

A rare and valuable treatise on astronomy.

Author: Abû Ja'far Naṣîr ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Ṭûsî ابو جعفر نصیر الدین محمد بن محمد بن الحسن الطوسی.

Beginning:—

سپاس و ستایش حضرت عزت ذوالجلال را که انوار دقایق حکمت او الخ *

The title of the work رسالهٔ معینیه appears on fol. 2ᵃ.

The name of the author, and the person to whom the work is dedicated, are not given in the present copy, but at the end, fol. 99ᵃ, it is simply said that the author presented the work to a certain prince of Îrân:—

اگر پسندیده خاطر بزرگوار و رای مبارک بادشاهزادهٔ ایران ضاعف الله علاوه آید غایت سعادت این بندهٔ مخلص روی نموده باشد *

Ḥâj. Khal., vol. iii, p. 444, who mentions the work without the author's name, says that it is a work on astronomy consisting of four *Maqâlah*, and that in the beginning of the work are mentioned the names of the rulers Abd ur-Raḥîm bin Abî Manṣûr and his son Mu'in ud-Dîn Abush Shams 'Abd-ur-Raḥîm.

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale, and I have made the best use of it. On comparing the two copies I find that they are the same, save and except that the preface in the copy for sale adds a few lines in which the name appears of the author, Naṣîr ud-Dîn Ṭûsî (*d.* A.H. 672=A.D. 1273), the celebrated philosopher and astronomer, who has been already mentioned in connection with his famous philosophical work Akhlâq-i Nâṣirî (No. 938) and his astronomical work Bist *Bâb* (No. 1045). Here, also, the author mentions the name of his patron Nâṣir ud-Dîn 'Abd-ur-Raḥîm bin Abî Manṣûr,

governor of Quhistân, for whom he wrote the Akhlâq-i Nâṣirî. In these lines the author further states that he wrote the present treatise for his patron's son Mu'in ud-Dîn Abush Shams after whose name he entitled it.

The work is mentioned in the list of Ṭûsî's works given in the Majâlis ul-Mu'minîn, fol. 403ᵃ. See also Kashf ul-Ḥujub, p. 226. A copy of the work is mentioned in Ross and Browne, Cat. of Pers. and Arab. MSS. in the Ind. Office Lib., p. 164.

Each of the four *Maqâlah*, into which the work is divided, consists of several *Bâb*, enumerated at the beginning.

Written in ordinary Nasta'liq with diagrams in several places.

Not dated; 18th century.

A seal, bearing the inscription لسان السلطان، محمود الدوله منشي، محمد مقدر عليخان بهادر, is found on the title-page.

No. 1045.

foll. 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

شرح بيست باب در معرفت اسطرلاب

SHARḤ-I BÎST BÂB DAR MA'RIFAT-I ASṬARLÂB

A commentary on Naṣîr-ud-Dîn Ṭûsî's (d. A.H. 672 = A.D. 1273) famous manual بيست باب (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe.

Commentator: Niẓâm-ud-Dîn 'Abd-ul-'Alî bin Muḥammad bin Ḥusayn ul-Barjandî: نظام الدين عبدالعلي بن محمد بن حسين البرجندي.

Beginning:—

فاتحه خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستايش حكيمى را سزد الخ •

Besides the well-known work اخلاق ناصرى on ethics (see No. 938) Naṣîr-ud-Dîn Ṭûsî wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled شرح ثمرهٔ بطليموس. Barjandî wrote commentories upon the تذكره and the تحرير مجسطى of Ṭûsî and also left several other works. See No. 1042. According to Ḥabib us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Bûhâr Lib. Catalogue, vol. i, p. 178. See also Ḥâj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Bûhâr Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafiẓ Ullah حفيظ الله, who in a short preface says that when, at his request, Mirzâ Muḥammad Abû Turâb completed the transcription of the copy, he (Ḥafiz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khân Muhandis ابو الخير. منجم المخاطب بخير الله خان خير المهندسين مهندس who wrote a commentary on Naṣir-ud-Din Ṭûsi's edition of the Arabic version of Ptolemy's Almagest (تحرير المجسطي) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'liq on thick paper.

Dated 2 Jumâdâ II, A.H. 1165.

Scribe: محمد ابو تراب.

No. 1049.

foll. 158; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

كفاية التعليم فى صناعة التنجيم

KIFÂYAT-UT-TA'LÎM FI ṢANÂ'AT UT-TNJÎM.

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Gaznawi bin Muḥammad bin Zaki محمد بن مسعود الغزنوى بن محمد زكى.

Beginning:—

سپاس خداوندى را كه آفريدگار است بى محايل حاجت و آفرين كار بدلايل حجت الخ •

The work is mentioned in Ḥâj. Khal. vol. v, p. 219, where the author is called اصلم ظهير الدين ابى المعامد محمد بن مسعود بن الزكي الغزنوي.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and

titude; the influence of the planets on human life and the globe; oroscopes of nativity, and other astronomical operations.

Written in fair Nasta'lîq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1061.

foll. 105; lines 14; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

معیار الازمان

MA'YÂR-UL-AZMÂN.

A treatise on chronology.

Author: Ratan Singh, with the *takhallus* Zakhmî, son of Râi Bâlak Râm, رتن سنگه زخمی تخلص ابن رای بالک رام.

Beginning:

اللهم لک نحمد و بک و نستعین و نصلی علی خیر خلقک محمد وآله الطیبین الخ •

An account of the author's life and of his ancestors is to be found in the سلطان التواریخ, a history of the Oude dynasty from its origin to the death of Muḥammad 'Alî Shâh, A.H. 1258 = A.D. 1842, which the author wrote for the Shâh, see Rieu iii, p. 962.

The author, with his titles Munshî-ul-Mulk Fakhr-ud-Daulah Dabîr-ul-Mulk Râjah Ratan Singh Bahâdur Hushyâr Jang منشی الملک فخر الدوله دبیر الملک راجه رتن سنگه بهادر هشیار جنگ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled جام گیتی نما, he adopted the *takhallus* زحمتی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of Ṣubḥ-i Gulshan Zakhmî was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumâdâ I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqâlah* and a *Khâtimah*, as follows:—

Muqaddimah: خرونولوجيا (chronology) explained.

Maqâlah I.

در بیان کمیت ایام بلیالیها و ساعات و اجزای آن و سفین و شهور علی ما هو المشهور و انچه متعلق بانست in three *Bâb* (1) fol. 5ᵇ. در بیان شبانه روز (2) fol. 9ᵃ. در بیان اجزای شبانه روز (3) fol. 10ᵇ. در بیان سال و ماه.

Maqâlah II.

در بیان تواریخ مشهورة و مبادي آن in twelve *Bâb*:

(1) on fol. 15ᵇ. در معرفت تاریخ (2) fol. 26ᵇ. در معرفت تاریخ عرب (3) fol. 45ᵃ. در تاریخ عیسوی (4) fol. 46ᵇ. در تاریخ آفرینش آدم علیه السلام (5) on fol. 57ᵇ. در تاریخ رومی (6) on fol. 61ᵃ. در تاریخ فرس قدیم (7) on fol. 63ᵇ. در تاریخ جلالی که آنرا تاریخ ملکی و ملکشاهی و تاریخ محدث نیز گویند (8) on fol. 75ᵃ. در تواریخ هند (9) on fol. 84ᵃ. در تاریخ خطائیان و چینیان (10) fol. 87ᵇ. در تاریخ یونانیان (11) on fol. 95ᵃ. در معرفت تاریخ قبط اعنی مصریان (12) on fol. 101ᵇ. در تواریخ یهود و آن بر دوگونه بود قدیم و محدث تاریخ خاني.

Khâtimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'lîq with an illuminated head-piece.

Dated A.H. 1239.

Scribe: غلام حسین

Logic & Philosophy

No. 1026.

foll. 150; lines 30; size 9×6½; 6×4½.

اساس الاقتباس
ASÂS-UL-IQTIBÂS.

A work on logic.

Author: Naṣîr-ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Ṭûsî نصير الدين محمد بن محمد بن الحسن الطوسى.

Beginning:—

رب زدنى علماً و رفقنى تستميماً - خداوندا متعلمان حكمت را بالهام حق و تلقين صدق و توفيقِ خير مويد گردان الخ •

The author, a well-known philosopher and astronomer, has been mentioned already as author of the Akhlâq-i Nâṣirî in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows:—

مقدمه سخن در منطق On fol. 1b.

مقاله اول در مدخل منطق كه آنرا ايساغوجى خوانند in four *Fann*, fol. 2a.

مقاله دوم در مقولات عشرة و آنرا قاطيغورياس خوانند in nine *Faṣl*, fol. 8a.

مقاله سوم در عبارات و غرض ازين مباحث اقوال جازمه است و آنرا بارى ارميـنياس خوانند, in two *Fann*, fol. 14a.

مقاله چهارم در علم قياس و آنرا انولوطيقا اول خوانند in two *Fann*; fol. 44b.

مقاله پنجم در برهان و آنرا انولوطيقا دوم خوانند in two *Fann*; 87b.

مقاله ششم در جدل و آنرا طوليقا خوانند

مقاله هفتم در مغالطه و آنرا سوفسطیقا خوانند in three *Fann*; fol. 112[a].

مقاله هشتم در خطابت و آنرا ریطوریقا خوانند in three *Faṣl*; fol. 129[a].

مقاله نهم در شعر و آنرا بیطوریقا خوانند in three *Fann*; fol. 132[b].

in three *Faṣl*; fol. 146[a].

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by علی بن رضا بن علی العریضی الحسینی and dated Sabzwâr, Rabî' II, A.H. 733. The present MS., written by امین الدین محمد بن حبیب الله سنغر, is dated Friday, 24 Rabî' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalîl bin 'Abd-ul Wakîl.

I. foll. 1[b]–21[a].

No. 2281.

جهان دانش

JAHÂN DÂNISH.

A very rare treatise on Natural Philosophy, without the author's name.

Beginning:—

حمد بیحد حکیمی را باید که همه ازوست و درود بیعد احسن التقویمی را شاید که ایجاد همه بذریعهٔ اوست الخ *

The author does not mention his name, but he refers to several works which he had previously written, e.g. رسالهٔ نتایج الافکار, fol. 1[a]; سرّ الکائنات, fol. 3[b]; اسرار الحکم, fol. 3[a]; رسالهٔ محک العلوم, fol. 1[b]; اعراض, fol. 4[a]; اسرار الخلق و الایجاد, fol. 4[b]; ایقاظ الرقدة, fol. 12[b] (but fol. 16[b] ایقاد الرقدة); رسالهٔ انسان الانسان, fol. 16[b].

In the beginning the author says that he wrote this tract at the request of some friends, dividing it into a *Muqaddimah*, a few *Bakhsh* and several *Sukhân*.

In the colophon (fol. 21[a]) it is stated that the transcription was completed in camp on the bank of the river Bhîmrâ in Rabî' II, the forty-third year of 'Âlamgîr's reign.

The present work is quite different from the one of the same title on astronomy by Muḥammad bin Mas'ûd ul-Mas'ûdî, who translated it from his Arabic work الکفایه in A.H. 672=A.D. 1273; see Ethé, Bodl. Lib. Cat., No. 1497.

Calligraphy

دهلی No. 1078.

foll. 20; size 12×8; 8¼×5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'līq, with gold sprinkled borders; bound in leather.

The first sheet contains the سورة فاتحة beginning thus:—

بسم الله الرحمن الرحيم — الحمد لله رب العالمين الخ •

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashīd, (also called Rashīdâ-i Daylâmī عبد الرشيد دیلمی). He was the pupil and the sister's son of Mīr 'Imâd-ul-Ḥusaynī, after whose assassination he came to India (during the reign of Shâh-Jahân) and was appointed writing master of Prince Dârâ Shikûh. His other pupils were Muḥammad Ashraf Khwâjah Sarâ, Sa'īdâ-i Ashraf, 'Abd-ur-Raḥmân, Mīr Ḥâjī, etc. He was a contemporary of the poet Mīrzâ Ṣâ'ib. Both of them died, according to a chronogram by the aforesaid Sa'īdâ-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

ing to others it was in A.H. 1081 or 1085. (See Taḏkirah-i Khwushnawîsân, pp. 95–100.) Foll. 1ᵇ, 3ᵇ.

(2) 'Imâd-ul-Ḥusaynî عماد الحسيني of Qazwin. A.H. 1015. He led an independent and simple life at Iṣfahân. He excelled others in Nasta'lîq hand. Being a Sunnî he was assassinated at the instigation of Shâh 'Abbâs, A.H. 1024 = A.D. 1615 (See Sprenger, Oude Catalogue, p. 89; Taḏkirah-i Khwushnawîsân, pp. 92–95). Foll. 2ᵃ, 4ᵃ.

(3) Jawâhir Raqam (with his original name Mîr Sayyid 'Alî Khân, Tabrîzî میر سید علی خان تبریزی معروف به جواهر رقم.) He was the writing master and librarian of Aurangzîb. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2ᵃ, 6ᵃ, 8ᵃ, 11ᵇ, 16ᵃ.

(4) Hidâyat Ullah (Zarrîn Raqam هدایت الله زرین رقم). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzîb, at whose order he wrote several copies of the Dîwân-i Ḥâfiẓ in a minute hand. He was the writing master of prince Kâm Bakhsh, and died A.H. 1118 = A.D. 1706. (See Taḏkirah-i Khwushnawîsân, p. 58). Foll. 5ᵇ, 9ᵇ, 10ᵃ, 12ᵃ.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâḍî 'Alî Akbar Munshî Astarâbâdî bought this copy for five hundred rupees from one Bashârat Khân Afgân at Poonah.

No. 1079.

foll. 38; size 14¾ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqîrs, etc., almost all without names. Some of them are indecent.

Fol. 6ᵇ contains the portraits of Bâz Bahâdur and Rûpmatî, inscribed in Nasta'lîq باز بهادر و روپ متي. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmatî, also on a horse, with a lancet in hand. A miniature on fol. 11ᵃ, without name, represents a jungle scene. Bâz Bahâdur and Rûpmatî, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyazîd, of Mâlwah (A.H. 962–978 = A.D. 1554–1570), fell in love with Rûpmatî, a courtezan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16ᵃ representing Aurangzîb on horseback

bears the following inscription in a later hand : معی الدین اورنگ زیب عالمگیر بادشاه.

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Rashîd عبد الرشید [see No. 1078-(1)], foll. 3ᵇ, 30ᵃ.
2. Ḥâfiẓ Nûr Ullah حافظ نور الله. He flourished under Nawwâb Âṣaf-ud-Daulah of Lucknow, who ruled from A.H. 1188–1212 = A.D. 1774–1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah, and others (see Tadkirah-i Khwushnawîsân, p. 64). The Sharḥ-i Alfiyah, in two volumes (see Nos. 783–784) were transcribed by him in A.H. 1169. Foll. 5ᵇ, 32ᵇ.
3. Amîr Muḥammad Afḍal امیر محمد افضل, A.H. 1144, fol. 10ᵃ.
4. Mahdî Qulî مهدی قلی, fol. 16ᵃ.
5. Muḥammad 'Abbâs محمد عباس, fol. 20ᵇ.
6. Muḥammad Ibrâhîm محمد ابراهیم, fol. 21ᵃ.
7. Muḥammad Amîr محمد امیر (a contemporary of the author of the Tadkirah-i Khwushnawîsân. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21ᵇ.
8. Âġâ Mirzâ آغا مرزا (died A.H. 1273 = A.D. 1856 ; see vol. i, p. 101 ; Tadkirah-i Khwushnawîsân, p. 27), A.H. 1233, fol. 22ᵃ.
9. 'Abd-ul-Wahhâb ul-Ḥusaynî, عبد الوهاب حسینی, fol. 23ᵇ.
10. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی, fol. 24ᵃ.
11. Fayḍ Ullah فیض الله (brother of Qâḍî 'Iṣmat Ullah Khân, who died A.H. 1186 = A.D. 1772, see Tadkirah-i Khwushnawîsân, p. 127), fol. 25ᵇ.
12. Afḍal-ul-Ḥusaynî افضل حسینی, fol. 26ᵃ.
13. Sudh Râi سده رای, A.H. 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlî. Muḥammad Mûsâ was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirâyat Khân (see Tadkirah-i Khwushnawîsân, p. 121). Foll. 29ᵇ, 33ᵇ.
14. Âġâ 'Alî Khân آغا علی خان, fol. 31ᵃ. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Âġâ 'Alî Khân.
15. Muḥammad Ḥusayn Zarrîn Qalam Akbar Shâhî محمد حسین زرین قلم اکبرشاهی, (i.e. the well-known calligrapher of

Akbar's court. He died in A.H. 1020 = A.D. 1611. See Â'în-i Akbarî, p. 115; Tadkirah-i Khwushnawîsân, p. 78). Fol. 31b.

16. Muḥammad Khwurshîd محمد خورشید, fol. 32a.
17. Muḥammad Mu'min ul-Ḥusaynî محمد مومن الحسینی (with the *takhalluṣ* 'Arshî عرشی; died A.H. 1091 = A.D. 1680; see Tadkirah-i Khwushnawîsân, p. 101). Fol. 36a.
18. Muḥammad 'Ârif محمد عارف (entitled Yaqût Raqam Khân یاقوت رقم خان). He was a pupil of 'Abd-ul-Bâqî Ḥaddâd, and flourished during the time of Shâh 'Âlam Bahâdur Shâh, who reigned from A.H. 1119 to 1124 = A.D. 1707–1712; see Tadkirah-i Khwushnawîsân, p. 126. Fol. 38a.

No. 1080.

foll. 45; size 14½ × 10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindû Faqîrs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian:—

1. شیرین Shîrîn. She was the wife of Khusrau Parwîz (king of Persia) and the beloved of Farhâd. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrau for Shîrîn, and Shîrîn for Farhâd. Fol. 6b.
2. Gurû Gobind, as a Hindû Faqîr. Gurû Gobind was the son of Teġ Bahâdur, a famous chief of the Sikhs. After the execution of his father by order of 'Aurangzîb in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8b.
3. The emperor Shâh Jahân, fol. 14a.
4. Muḥammad Shâh's horse in a back-broken state after the death of his master, fol. 25a.
5. The one on fol. 37a, though not named, can be identified as the celebrated Hindû poet Kabîr Dâs, who by trade was a weaver, and lived in the time of Sulṭân Sikandar

Shâh Lodî of Dihlî (A.H. 894–923 = A.D. 1488–1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. 'Abd Ullah Mushkîn Qalam ul-Ḥusaynî عبد الله مشكين قلم الحسينى. He was the father of Mîr Muḥammad Ṣâliḥ Kashfî, the author of the اعجاز مصطفوى; see Rieu. i, p. 154ª. He wrote five Masnawîs and a Diwân; received from Akbar the title of مشكين قلم and the *takhallus* of وصفى, and died in A.H. 1025 = A.D. 1616. Fol. 2ª.
2. 'Alî-ul-Kâtib على الكاتب (see vol. ii, p. 79), foll. 3ᵇ, 9ᵇ, 23ᵇ.
3. Shîrîn Raqam, also called Mîr 'Abd Ullah Shîrîn Raqam مير عبد الله شيرين رقم, foll. 5ᵇ, 6ª.
4. Mîr 'Alî مير على, fol. 7ª.
5. Khudâ Yâr خدا يار, A.H. 1146, fol. 8ª.
6. Mîr Muḥammad مير محمد, A.H. 1126, fol. 11ᵇ.
7. Muḥammad 'Abbâs محمد عباس, fol. 12ᵇ.
8. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوى, A.H. 1091, fol. 13ª.
9. Muḥammad Na'îm محمد نعيم, A.H. 1121, fol. 15ª.
10. Bahâdur 'Alî بهادر على, fol. 18ª.
11. Jawâhir Raqam جواهر رقم, that is to say Mîr Sayyid 'Alî Khân Tabrîzî, (see No. 1078–(3); fol. 24ª.
12. Abu'l Ma'âlî ابوالمعالى, fol. 25ᵇ.
13. Hidâyat Ullah Zarrîn Raqam, هدايت الله زرين رقم, A.H. 1112, (see No. 1078–(4); foll. 26ª, 43ᵇ.
14. Raḥmat Ullah رحمت الله, A.H. 1128, fol. 27ᵇ.
15. Muḥammad Hâdî محمد هادى, fol. 29ᵇ.
16. Yâqût Raqam Khân ياقوت رقم خان, (see No. 1079–(18); fol. 30ª.
17. Nâmdâr نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124–1131 = A.D. 1712–1718; see Tadkirah-i Khwushnawîsân, p. 59.) Fol. 34ª.
18. Ḥafiẓ Muḥammad Khwurshîd حافظ محمد خور شيد, fol. 38ª.
19. Mîr Muḥammad Ḥusayn 'Aṭâ Khân Muraṣṣa' Raqam مير محمد حسين عطا خان مرصع رقم (with the *takhallus* Taḥsîn تحسين). He was the son of Muhammad Bâqir Tuġrâ

Nawîs. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753–1774, and at whose order he rendered in Hindî Rekhtah the story of the four Darwîshes قصهٔ چهار درویش; see Tadkirah-i Khwushnawîsân, p. 61; A.H. 1191, fol. 38b.

20. I'jâz Raqam Khân اعجاز رقم خان (see Tadkirah-i Khwushnawîsân, p. 62), A.H. 1192, fol. 39a.
21. Jawâhir Mal جواهر مل, fol. 40a.
22. 'Alî Ridâ Shîrîn Raqam, pupil of Muhammad Amîr Ridawî علی رضای شیرین رقم تلمیذ سید محمد امیر رضوی, fol. 44b.
23. Muhammad Sa'd-ud-Dîn محمد سعد الدین, A.H. 1266, fol. 45a.

No. 1086.

foll. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amîrs, etc. The following bear inscriptions in Nasta'lîq:—

1. حضرت علی کرم الله وجهه Hadrat 'Alî (the fourth Khalîfah, *d.* A.H. 40 = A.D. 660), fol. 1b.
2. حضرت پیر دستگیر سید عبد القادر جیلانی Sayyid 'Abd-ul-Qâdir Jîlânî (founder of the Qâdirî sect, died A.H. 561 = A.D. 1165), fol. 2a.
3. حضرت امام ضامن Imâm Dâmin ('Alî Ridâ bin Mûsâ).
4. عمر عیار و حضرت خواجه خضر 'Umar 'Ayyâr (the juggler and the faithful attendant of Amîr Hamzah) and Khwâjah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3b.
5. ابراهیم ادهم Ibrâhîm Adham (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4a.
6. بابا کبیر عارف بالله Kabîr, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4b.
7. سلطان شجاع Sultân Shujâ' (the second son of Shâh Jahân, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5b.

8. نواب داؤد خان Da'ûd Khân (probably Da'ûd Khân Panni, son of Khiḍr Khân Panni. He served several years under 'Aurangzib, and was killed in an encounter with Amir ul-Umarâ Ḥusayn 'Ali Khân at Burhânpûr, A.H. 1127 = A.D. 1715), fol. 5[b].
9. نواب احمد خان و شاه تقی درویش Nawwâb Aḥmad Khân (probably Aḥmad Khân Bangash, second son of Muḥammad Khân Bangash, Nawwâb of Farrukhâbâd. Aḥmad Khân governed from A.H. 1163–1185 = A.D. 1749–1771. Taqi Darwish, a popular saint, exercised great influence over Aḥmad Khân), fol. 6[a].
10. نواب احمد خان the same Nawwâb Aḥmad Khân, fol. 6[b].
11. نواب شمشیر خان Nawwâb Shamshir Khân. (It is difficult to say whether he is one of the two Shamshir Bahâdurs of Bâji Râo Peshwâ's family, or identical with Shamshir Khân of Shâh Jahân's time at whose request Tawakkul Beg abridged the Shâh Nâmah, see No. 10), fol. 7[a].
12. سید برهان Sayyid Burhân (probably identical with Sayyid Burhân-ud-Din Quṭb ul-Mulk, grandson of Sayyid Jalâl Bukhâri. He died at Gujarât, A.H. 857 = A.D. 1453) fol. 7[b].
13. نواب شکر الله خان Nawwâb Shukr Ullah Khân (either Shukr Ullah Khân I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khân II, who was appointed governor of Mewât in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8[b].
14. مرثیه خوان Marṣiyah Khwân (a reciter of elegies), fol. 9[a].
15. نواب حمید خان Nawwâb Ḥamid Khân (as a boy) and نواب مظهر خان Nawwâb Maẓhar Khân, fol. 10[a].
16. کبوتر باز Kabûtar-bâz (a pigeon-flier), fol. 10[b].
17. هدایت خان Hidâyat Khân and سید شهامت علی Sayyid Shahâmat 'Ali, fol. 11[b].

No. 1089.

foll. 69; lines 14; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mugal court.

Beginning:—

ای ذات تو از صفات ما پاک   کنه تو برون ز حد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'dî, Niẓâmî, Khusrau, and Jâmî. Other prominent contributors are:—

- Abû Sa'îd Abul Khayr (the renowned saint and Rubâ'î writer, *d.* A.H. 440 = A.D. 1048).
- Shaykh Najm-ud-Dîn Kubrâ (*d.* A.H. 618 = A.D. 1221).
- Sayf-ud-Dîn Bâkharzî (see No. 56).
- Shaykh 'Alâ-ud-Daulah Simnânî (*d.* A.H. 736 = A.D. 1335)
- Jalâl-ud-Dîn Rûmî (see Nos. 59–87).
- Shams-i Tabrîzî (see No. 87).
- Qâsim (see No. 170).
- Khwâjû Kirmânî (see Nos. 143–145).
- Âṣafî (see Nos. 219-220).
- Ḥaydar (see No. 234).
- Humâyûn (see No. 214).
- Ḥayratî (see Nos. 235-236).
- Riyâḍî (*d.* A.H. 884 = A.D. 1479).
- Ibn-i Yamîn (see Nos. 137-139).
- Amîr Shâhî (see Nos. 173-176).

Figânî (see Nos. 217–218).
Lisânî (see Nos. 229–230)
Ahlî (see No. 231).

In the autograph note Shâh Jahân says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumâdâ II, A.H. 1037 :—

بسم الله الرحمن الرحيم - این مجموعهٔ نفیسه بتاریخ بست و پنجم ماه بهمن موافق هشتم شهر جمادی الثانیه سنه ۱۰۳۷ هجری که روز جلوس مبارک است داخل کتابخانهٔ این نیازمند درگاه شد - حرره شهاب الدین محمد شاه جهان پادشاه ابن جهانگیر پادشاه بن اکبر پادشاه غازی - ۲۵ خرداد سنه ۲ جلوس تحریر یافت •

There are two miniatures in unfinished outline at the beginning by Ridâ رضا, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'lîq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwân. The margins are designed in gold throughout.

On foll. 14ª and 68ª the scribe gives his name as علي الحسيني, but on fol. 44ª he calls himself علي الكاتب. For 'Alî ul-Kâtib's life see vol. ii, p. 79.

The seals and 'Arḍ-dîdahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus :—

قیمت پانصد روپیه از بابت نور جهان بیگم •

The above note at once suggests that this valuable MS. once belonged to the celebrated Nûr Jahân, the favourite wife of the emperor Jahângir.

No. 1091.

pp. 210 (foll. 105), lines 12 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning :—

مشتاقی و صبوری از حد گذشت یارا   گر تو شکیب داری طاقت نماند مارا

The most prominent contributors are:—

Sa'dî (see Nos. 91–113), pp. 1–8.

Khusrau (see Nos. 125–131), pp. 8–9, 26–28.

Âhî (a Turkish Amîr, who served under Ġarîb Mirzâ, son of Abul Ġâzî Sulṭân Ḥusayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10–15, 110–115.

Maulânâ Ṡayfî (probably Sayfî Bukhârî, the author of the well-known work عروض سيفي, see No. 846, some of whose verses quoted in Taqî Auḥadî, vol. i, fol. 315ᵇ, are found here), pp. 15–22.

Âṣafî (see Nos. 219-220), pp. 23–25, 116–122.

Ḥâfiẓ (see Nos. 151–161), pp. 29–37 and 172.

Ḥasan (see Nos. 132-133, pp. 38–42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163-164), pp. 43–45.

Salmân (see No. 147), pp. 46–48.

Qâsim (see No. 170), pp. 49–53.

Jâmi (see Nos. 180–212), pp. 54–83.

Shâhî (see Nos. 173–176), pp. 84–90.

Kâtibî (see No. 171), pp. 91–99.

Ahlî (see No. 231), pp. 100–109.

Riyâḍî (that is to say Riyâḍî of Samarqand, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123–130.

Banâ'î (see Nos. 215-216), pp. 131–138.

Suhaylî, also Suhayl (Amîr Niẓâm-ud-Dîn Aḥmad Ṡuhaylî, Wazîr of Sulṭân Ḥusayn Mirzâ, left, besides a Persian and a Turkish Dîwân, a Maṡnawî, Laylâ wa Mujnûn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139–142.

Amîr Muḥammad Ṣâliḥ (a native of Herat, was an Amîr attached to Sulṭân Ḥusayn Mirzâ; see Riyâḍ-ush-Shu'arâ, fol. 220ᵃ), pp. 143–148.

Hilâlî (see No. 228), pp. 149–166.

Haydar (see No. 234), pp. 167–170 and 178.

Nuwîdî (most probably Nuwîdî Nîshâpûrî, who flourished under Sulṭân Ḥusayn Mirzâ; spent his last days in the service of the emperor Humâyûn, and died in Âgrah, A.H. 948 = A.D. 1541. Besides a Dîwân, consisting of four thousand

verses, he is the author of اردات عينيه and مخزن اللالى; see Taqî Auḥadî, vol. ii, fol. 759[b]), pp. 179–182.

Shauqî (perhaps identical with the Shauqî noted in Taqî Auḥadî, vol. i., fol. 365[a], where it is said that Shauqî, who is mentioned in the Majâlis-un-Nafâ'is of Amîr 'Alî Shîr, was a good Persian and Turkish poet), pp. 183–186.

Sulṭân Ḥusayn Mirzâ (see No. 667), p. 187.

Badî'-uz-Zamân Mirzâ (eldest son of Sulṭân Ḥusayn Mirzâ. He reigned conjointly with his younger brother Muẓaffar Ḥusayn Mirzâ over Khurâsân, and died in A.H. 921 = A.D. 1515), pp. 187-188.

Other names are: Muḥammad Muḥsin Mirzâ, p. 188; Ibn-i Ḥusayn Mirzâ, p. 189; Farîdûn Ḥusayn Mirzâ, p. 189; Sulṭân Mas'ûd Mirzâ, p. 190; Bâisunġar Mirzâ, p. 190; Muḥammad Ḥusayn Mirzâ, p. 191; Muḥammad Mu'min Mirzâ, pp. 191–194; Ġarîbî (that is to say, Shâh Ġarîb Mirzâ, see Riyâḍ-ush-Shu'arâ, fol. 284[a]), pp. 195–201; Amîr 'Alî Shîr the celebrated prime minister of Sulṭân Ḥusayn Mirzâ. He adopted the *Takhallus* Nawâ'î and Fânî, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Ḥikâyat* from Sa'dî's Bûstân, beginning ندانم كه گفت اين حكايت به من, pp. 202–206; a Tarjî'band, pp. 207–209, and some Qiṭ'ahs, p. 210.

The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder:—

الله اكبر پنجم آذر سنه ۱۰۱۴ داخل كتابخانهٔ اعليحضرت ظل الهي نور

الدين جهانگير بادشاه بن اكبر بادشاه شد حرره بنده خرم بن جهانگير بادشاه •

H. Blochmann, who transcribes the above note on the title-page, reads بنده after حرره. He has the following notes:—

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor Shâh Jahân)."

"The signature resembles Shâh Jahân's signature in Journal, As. Socy. Bengal, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this.

[Sd.] J. H. Blochmann."
1874.

On the right-hand margin Blochmann adds the following note:—
"*Vide* Proc. As. Bengal, Novr. 1874."

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1[a]. It is followed by the following note in the donor's handwriting:—

الحمد لله که داخل کتابخانهٔ حقیر شد - حرره خدا بخش ابن مولوي محمد بخش خان مرحوم - هفتم رجب سنه ۱۲۹۶ هجري نبوي صلعم •

Foll. 1ᵇ and 2ᵃ contain two beautifully illuminated stars bearing the following inscription :—

ای تو مجموعهٔ خوبي ز کدامت گویم •

The seal of 'Inâyat Khân Shâh Jahânî, followed by the following note, is found at the bottom of fol. 2ᵃ :—

بتاریخ ۲۵ جمادی اول سنه ۲۱ عرض دیده شد •

Written in exceedingly beautiful minute Nasta'lîq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'î runs thus at the top and bottom of foll. 1ᵃ and 2ᵃ (on each a hemistich) :—

ای یاد تو سر دفتر دیباچهٔ جود   نام تو کلید گنج دیوان وجود

تا حمد بود فاتحهٔ دفترما   ختم همه کار تو بادا محمود

Pages 31–32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1094.

foll. 325; lines 33; size $12\frac{1}{4} \times 6$; $10\frac{1}{2} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abul Ḥasan Mûsâ bin Ja'far:—

ادعية الايام المروية عن ابي الحسن موسى .... دعاء يوم الجمعه - بسم الله الرحمن الرحيم - مرحبا بخلق الله الجديد و بكما من كاتبين شاهدين الخ •

Other important pieces are:—

I.

Ẓuhûri's prefaces, viz.:—

(1) دیباچه نورس ظهوری (see No. 284—III), fol. 11ᵇ.
(2) دیباچه خوان خلیل (see No. 284—I), fol. 13ᵃ.
(3) دیباچه گلزار ابراهیم (see No 284—II), fol. 17ᵃ

II.

Maṣnawis and poems by Wâlihî (fol. 20ᵃ) and Salîm Astarâbâdî (fol. 22ᵃ); a poetical description of female beauty (fol. 23ᵃ).

III.

دیباچه بیاض شاه عباس از آقا حسین. Preface to the *Bayâḍ* of Shâh 'Abbâs by Âqâ Ḥusayn, fol 25ᵇ.

IV.

. از منشآت رضی From the prose writings of Mirzâ Raḍî Mustaufî in praise of Iṣfahân, fol. 26b; beginning:—

چمن چمن رياحين شکر و سپاس که. خضرت و صفایش الخ

In the conclusion Raḍî says that he completed the writing on 12 Rabî' I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

الهامیه ملا طغرا مشهدي (see No. 333—III), fol. 33b. (Also dated A.H. 1091.)

VI.

حسن و دل Ḥusn wa Dil. A romantic tale by Mirzâ Raḍî Mustaufî; beginning; on fol. 41a:—

ای نام همایونت طغراچهٔ فرمانها .... انوار آفتاب جلال لايزالي الخ .

VII.

باغ و بهار Bâġ wa Bahâr, by Âqâ Ẓahîrâ تفرشي; beginning on fol. 85b:—

شبنم شاداب هر گونه ستایش و ثنا که از هوای روح پرور بستان الخ .

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عزیزان دوستان مهر آفرینان الخ .

IX.

قابوس نامه Qâbûs Nâmah, also called موعظة نامه Mau'iẓat Nâmah (see Rieu ii, p. 769b). A book of admonitions written by Amîr Naṣr-ul-Ma'âlî Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty): امیر نصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر for his son Gîlân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90a:—

الحمد لله رب العالمين ...... اما بعد چنین گوید جمع کنندهٔ این کلمات امیر نصر عنصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر مولای امیر المومنین با فرزند خویش گیلان شاه بدانکه ای پسر من پیر شدم الخ .

In the conclusion, fol. 133^{b}, the author says that he began to write this book at the age of sixty-three, in A.H. 475 = A.D. 1082, dividing it into forty-four *Báb*, enumerated at the beginning as follows:—

(1) fol. 90^{b}.	باب اول در شناختن ایزد تعالی
(2) fol. 91^{a}.	باب دوم در آفرینش پیغمبران
(3) fol. 91^{b}.	باب سوم در سپاس داشتن خداوندان نعمت
(4) fol. 92^{a}.	باب چهارم در افزوني طاعت از راه توانائي
(5) fol. 92^{b}.	باب پنجم در شناختن حق پدر و مادر
(6) fol. 93^{a}.	باب ششم در افزوني گهر از افزوني هنر
(7) fol. *ib.*	باب هفتم در سخن گفتن از نیک و بد
(8) fol. 97^{a}.	باب هشتم در پندهای نوشیروان عادل
(9) fol. 97^{b}.	باب نهم در پیری و جواني
(10) fol. 99^{a}.	باب دهم در ترتیب طعام خوردن
(11) fol. *ib.*	باب یازدهم در ترتیب شراب خوردن
(12) fol. 100^{a}.	باب دوازدهم در مهمان شدن و عیش ورزیدن
(13) fol. 101^{a}.	باب سیزدهم در نرد و شطرنج باختن
(14) fol. *ib.*	باب چهاردهم در عشق ورزیدن
(15) fol. 102^{a}.	باب پانزدهم در تمتع کردن
(16) fol. 102^{b}.	باب شانزدهم در گرمابه رفتن
(17) fol. *ib.*	باب هفدهم در خفتن و آسودن
(18) fol. 103^{b}.	باب هژدهم در شکار کردن
(19) fol. *ib.*	باب نوزدهم در چوگان زدن
(20) fol. 104^{a}.	باب بیستم در کارزار کردن
(21) fol. 104^{b}.	باب بیست و یکم در جمع کردن مال
(22) fol. 105^{b}.	باب بیست و دوم در نگاه داشتن امانت
(23) fol. 106^{a}.	باب بیست و سوم در بردة خریدن
(24) fol. 107^{b}.	باب بیست و چهارم در ضیاع و خانه خریدن
(25) fol. 108^{a}.	باب بیست و پنجم در اسپ خریدن
(26) fol. 109^{a}.	باب بیست و ششم در زن خواستن
(27) fol. 109^{b}.	باب بیست و هفتم در شناختن حق فرزند
(28) fol. 111^{a}.	باب بیست و هشتم در دوست گزیدن
(29) fol. 112^{a}.	باب بیست و نهم در اندیشه کردن از دشمن

(30) fol. 113ª.	باب سي ام در عفو و عقوبت
(31) fol. 114ª.	باب سي و يكم در طلب علم دين و قضا
(32) fol. 116ª.	باب سي و دوم در بازركاني كردن
(33) fol. 118ª.	باب سي و سيم در طلب علم طب
(34) fol. 120ª.	باب سي و چهارم در علم نجوم و هندسه .
(35) fol. 120ᵇ.	باب سي و پنجم در رسم شاعري
(36) fol. 121ª.	باب سي و ششم در رسم مطربي
(37) fol. 122ª.	باب سي و هفتم در خدمت پادشاه
(38) fol. 122ᵇ.	باب سي و هشتم در نديمي پادشاه
(39) fol. 123ᵇ.	باب سي و نهم در دبيرى و شرايط آن
(40) fol. 125ª.	باب چهلم در شرايط وزارت
(41) fol. 126ᵇ.	باب چهل و يكم در سپه سالارى
(42) fol. 127ª.	باب چهل و دوم در پادشاهي
(43) fol. 129ª.	باب چهل و سوم در دهقاني كردن
(44) fol. 129ᵇ.	باب چهل و چهارم در جوانمردى

X.

معراج الخيال Mi'râj-ul-Khayâl, an erotic poem by Mullâ 'Alî Riḍâ, who adopted the *takhalluṣ* Tajallî; beginning on fol. 140ª :—

در سرم ديگر هماى عشق يار الخ *

Mullâ 'Alî Riḍâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Ġazals by Ṣâ'ib, Ṣafî Qulî Beg, Sâmî, Ṣaydî, Muḥtashim, Najât, Waḥshî, etc., foll. 147–188.

XII.

Maṣnawîs by Wâlihî and others, foll. 194ª–227ᵇ.

XIII.

Rubâ'îs arranged alphabetically, foll. 228ª–313ᵇ.

XIV.

Selections from the Dîwân of Salîm Qulî Ṭihrânî (see No. 311), beginning on fol. 314a, with Zulâlî's Maṣnawî محمود و اياز (see No. 282) in the centre column.

XV.

سحر حلال Siḥr-i Ḥalâl by Ahlî Shîrâzî (see No. 231), fol. 315b, in the centre column.

XVI.

Âqâ Ḥusayn Khwânsârî's writing on the occasion of Shâh Ṣafî's giving up drinking. See No. 1092-(20); fol. 320b.

XVII.

A form of Kâbîn Nâmah, or Marriage-bond, beginning on fol. 323a :--

زيباترين عروسي كه مشاطه كان تماشا گاه فصاحت الخ •

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâḍ* was transcribed at Iṣfahân, A.H. 1092, during the reign of the Ṣafawî Sayyids.

No. 1096.

foll. 329; lines 14; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning:—

اى خالق نور و نار شكرا شكرا وى رازق مور و مار شكرا شكرا
در هر نفسى نعمت الوان ترا شكرا شكرا هزار شكرا شكرا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'lîq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning.

Not dated; 17th century.

No. 1098.

foll. 625; lines 25; size $10 \times 5\frac{1}{2}$, $8 \times 3\frac{1}{4}$.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows:—

Prose.

I.

دیباچه بیاض. Preface to the entire work, by an anonymous author; beginning on fol. 1ᵇ:—

این نادره مجموعه ز اقسام سخن
گلهای کلام را بود چون گلشن

افروختـــه از بیاض او عارض خود

دل سوخته از سواد او مشک ختن

II.

دیباچهٔ بیاض از نصیرای همدانی. Preface to *Bayâḍ* by Naṣîrâ-i Hamadânî (a contemporary of Taqî Auḥadî, was well versed in *Inshâ* and poetry. He left a Dîwân of one thousand and one verses, and died, according to Majma'-un-Nafâ'is, vol. ii, fol. 488ᵇ, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also Riyâḍ-ush-Shu'arâ, fol. 418ᵃ; Makhzan-ul-Ġarâ'ib, vol. ii, p. 920); beginning on fol. 2ᵃ :—

بیت المعمور سپاس الهي را ازان پایه بر تراست الخ •

III.

دیباچه بیاض از میرزا معز موسویخان. Preface to *Bayâḍ* by Mirzâ Mu'izz Mûsawî Khân (for his life see No. 355); beginning on fol. 2ᵃ :—

سبحان الله هر چند دیده قلم را از مکحله دوات سرمه سلیمانی میکشم الخ •

IV.

دیباچه بیاض شاه عباس از آقا حسین خوانساري. Preface to the *Bayâḍ* of Shâh 'Abbâs by Âqâ Ḥusayn Khwânsarî (the son of Âqâ Jamâl Khwânsarî and father of Aqâ Jamâl Ṣânî; flourished during the time of Shâh 'Abbâs II who reigned A.H. 1052–1077 = A.D. 1642–1667. See Riyâḍ-ush-Shu'arâ, fol. 110ᵃ; Makhzan-ul-Ġarâ'ib, vol. i, p. 205); beginning on fol. 3ᵃ :—

تعالى الله زهي پایه بلند سخن و رتبه ارجمند گفتار الخ •

V.

دیباچهٔ مرقع زیب النسا بیگم از راشد. Preface to the Muraqqa' of Zîb-un-Nisâ Begam, by Râshid (with his original name Mullâ Riḍâ'î, who flourished in Aurangzîb's time); beginning on fol. 5ᵇ :—

جادهٔ راه رضای کریم   بسم الله الرحمن الرحیم

VI.

دیباچهٔ بیاض محمد کاظم منشي. Preface to the *Bayâḍ* of Muḥammad Kâẓim Munshî (the author of عالمگیر نامه; see No. 570); beginning :—

ای پایهٔ ادراک تو ز افهام پست الخ

VII.

دیباچهٔ کتاب سرّ العالمین از عبد اللطیف خان. Preface to Sirr-ul-'Âlamîn of 'Abd-ul-Laṭîf Khân (by Muḥammad Sa'îd Urdûbâdî); beginning on fol. 10ᵃ:—

افسر ترجمه کلام خیر انجام ارباب کمال حمد مبدعی الخ د

VIII.

دیباچهٔ بیاض خانجهان بهادر از خواجه علي اکبر. Preface to Khân Jahân's *Bayâḍ* by Khwâjah 'Alî Akbar (written in A.H. 1103 = A.D. 1691); beginning:—

حمد صانعي را که صفحات ابری رنگ افلاک را الخ

IX.

دیباچهٔ دیوان ظفر خان. Preface to the Dîwân of Ẓafar Khân (see No. 330); beginning on fol. 11ᵃ:—

بابلل خوش الحان قلم الخ

X.

رقعات متفرقه. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows:—

Mullâ Raunaqî's letter, demanding a horse در طلب مرکب, fol. 14ᵃ.
Letter by Aqâ Qâsim تندرسکي, fol. *ib.*
Letter by Mullâ Raunaqî Hamadânî, fol. *ib.*
Letter by Himmat Khân, fol. 14ᵇ.
Letter by Chandar Bhân Munshî, fol. *ib.*

XI.

مکتوب میرزا کامران به کامران بیگ. Mirzâ Kâmrân's letter to Kâmrân Beg, fol. 14ᵇ.

XII.

در مذمت پشاور از حاجي بابا. Ḥâjî Bâbâ's satire of Peshawar, fol 15ᵇ.

XIII.

منشیات عبد اللطیف خان. Letters and writings of 'Abd-ul-Laṭîf Khân:—

Relating to bow, fol. 16ᵃ; demanding spectacles, fol. 16ᵇ; in praise of the sword, fol. 17ᵃ; in praise of the horse, fol. 17ᵇ; letter for Mukhliṣ Khân, asking for the book ابواب الجنان, fol. 18ᵃ; relating to the bow, fol. 18ᵇ; in praise of the grape, fol. *ib*; satire on Hindûstân, fol. 19ᵃ; satire on a night-rain at

Bîjâpûr, fol. *ib*; satire on contemporaries, fol. 19ᵇ; letter written to the *Khaṭib* of Baṣrah, fol. 20ᵃ; satire on Hindûstân, fol. *ib*; in praise of horse and paper, fol. 20ᵇ; in praise of indigo, fol. *ib*; asking for ماست (coagulated milk), fol. *ib*; satire on Hindûstân, fol. 21ᵃ; letter addressed to Âqâ Ḥusayn Khwânsârî, fol. 21ᵇ.

XIV.

دیباچهای ظهوري Ẓuhûrî's prefaces to گلزار ابراهیم (see No. 284-II), fol. 22ᵇ; to نورس (see No. 284-III), fol. 25ᵃ; and to خوان خلیل (see No. 284-I), fol. 27ᵃ.

XV.

مکتوب شفیعای شکسته نویس Letter of Shafi'â Shikastah Nawis, fol. 32ᵇ.

XVI.

رقعات از خواجه علي اکبر Letters of Khwâjah 'Alî Akbar, on riddles and in praise of Kashmir, followed by several others on different subjects, fol. 34ᵃ; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41ᵇ. Some of these letters on 'good advices' are headed الموعظه; others are addressed to:—

Karam Ullah Khân Bakhshi of Lâhaur; Mirzâ Khwâjagî; Iftikhâr Khân, son of Mukhtâr Khân; Mîr Abul Fatḥ, Dîwân of Kashmîr; Mîr 'Âftâb; Mirzâ 'Aẓîm; Shukr-Ullah Khân; Sayyid 'Abd Ullah; Mîr Muḥammad Murâd, chronicler of Lâhaur; 'Abd-ur-Raḥîm Khân; Ja'far Malik Zamîndâr; Mîr 'Ibâd Ullah Munshî; Mirzâ Muḥammad 'Alî, Mîr Baḥr (admiral) of the Narbadah; Mirzâ 'Abd-ur-Raḥîm; Mirzâ Kâẓim, Dîwân of Lâhaur; Mirzâ Luṭf Ullah; Mîr Abul Ma'âlî; Mukarram Khân; Shâkir Khân; Mîr Fakhrâ; Sayyid Aḥmad Khân, Dîwân of Lâhaur; Mirzâ Ja'far; Mirzâ Khurram Beg; Sayyid Khwâjah; Muḥammad Bâqir; Malik Hâdî; Mîr Abul Ma'âlî; Farrukh Beg; Khwâjah Muḥammad Ṣiddîq; Ṣalâbat Khân; Ḥâjî Qâsim Ḥalabî; Sayyid Mîrak; Muḥammad Shafi'; Muḥammad Riḍâ; Mirzâ Abû Turâb; Mirzâ 'Alî Naqî; Râjah Râjûr; Mirzâ Muḥammad Naṣîr; Muḥibb 'Alî Beg; Mîr Abul Qâsim; Jân Niṣâr Khân; Mirzâ 'Ibâd Ullah; Nawwâb Fâḍil Khân; Diyânat Khân; Mirzâ 'Azîz Ullah; and Mirzâ Dildâr Beg.

XVII.

رقعات مولانا جامي Letters of Jâmî (see No. 180-xviii), fol. 66ᵇ; beginning:—

بعد از انشای صحایف ثنا الخ •

XVIII.

رقعات امان الله حسيني المتخلص به گلشنی. Letters of Amân Ullah Ḥusaynî, with the *takhallus* Gulshanî on fol. 73ᵇ; beginning :—

حمد وافر خدایرا که یاقوت قوت ناطقه بی بها الخ •

For further particulars and the author see No. 1396.

XIX.

نثر نصیرای همداني Prose pieces by Naṣîrâ-i Hamadânî, fol. 77ᵇ; beginning with a preface :—

کار نامهٔ رنگین حمد مبدع صورت آفرین نه آنگونه دلنشین است الخ •

The preface is followed by several letters addressed to the following :—a relative (not named); Mîr Mu'în, Wazîr of Iṣfahân; a friend (not named); Muẓaffar Ḥusayn Kâshî; Dânishmand Khân. Preface to Bayâḍ, fol. 81ᵇ; Preface to Anwarî's Dîwân, fol. 82ᵃ.

XX.

منشیات صایب Writings of Ṣâ'ib, fol. 83ᵇ; beginning :—

با عرض و طول شرح تمنا نداده ایم   بر رقعهٔ توقع ما میتوان نوشت

Ṣâ'ib's prose writings, collected here, consist of letters addressed to the Wazîr of Iṣfahân, 'Inâyat Khân bin Ẓafar Khân, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85ᵇ.

XXI.

منشیات ملا طغرا. Writings of Mullâ Ṭugrâ, fol. 87ᵇ, consisting of some letters and the following pieces :—

(1) تعداد النوادر, (2) تجلیات, (3) مشابهات and (4) تحقیقات. (See No. 333.)

XXII

منشیات جلالای طباطبائي. Writings of Mirzâ Jalâlâ Ṭabâṭabâ'î, fol. 101ᵇ; beginning with the preface to Ẓuhûrî's ساقی نامه.

Letter to Muḥammadî Beg استجلو, fol. 104ᵇ.

On the solitary life, fol. 105ᵇ.

Letter to Shaydâ, fol. 107ᵃ.

Letter to Ṭâlib Kalîm, fol. 108ᵇ.

Preface to the Dîwân of Ḥâjî Muḥammad Jân Qudsî, fol. *ib.*

Preface to the Dîwân of Ṭâlib Kalîm, fol. 111ᵇ.

Preface to the Dîwân of Muḥammad Mu'min Adâ'î, fol. 113ᵇ.

Preface to the Dîwân of Mullâ Munîr Lâhaurî, fol. 114b.

Preface to Ḥâjî Muḥammad Jân Qudsî's Maṣnawî in praise of Kashmîr, fol. 116b.

XXIII.

رقعات غير منقوطه. Two letters by Muḥammad Salîm written in words in which there are no letters with diacritical points, fol. 120b–121a.

XXIV.

رقعات كه صنعت نقطه بالا و پائين دارد و رقعهٔ كه بنظم و نثر توان خواند. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121a), followed by a letter that can be read both as verse and prose; fol. 121a.

XXV.

مباركباد عيد براى شاه عالمگير از قابلخان و فاضلخان و عبد الواسع. 'Îd greetings sent to 'Âlamgîr by Qâbil Khân, Fâḍil Khân and 'Abd-ul-Wâsi'- fol. 121b.

XXVI.

كتابه ديوهره اكبر آباد از شيخ ابوالفضل. Inscription at Deoharah at Akbarâbâd by Shaykh Abul Faḍl, fol. 121b; beginning:—

الهي بهر خانه كه مي نگرم جريلى تو و بهر زباني كه مي شنوم گويائى تو الخ *

XXVII.

رقعه نين سنگه منشي. Letter by Nayan Singh Munshî, fol. 122a.

XXVIII.

انشاء روشنضمير در مناظرهٔ چشم و زبان. Raushan Damîr Munshî's 'Dispute between the Eyes and the Tongue,' fol. 122a.

XXIX.

رقعه سعد الله خان به شيخ عبد الكريم سرهندي. Sa'd Ullah Khân's letter to Shaykh 'Abd-ul-Karîm Sirhindî, fol. 124a.

XXX.

دستور العمل ابوالفضل. Dastûr-ul-'Amal by Shaykh Abul Faḍl, fol. 124b; beginning:—

اين منشور الاداب الهي و دستور العمل كار آگاهي از منبع عاطفت و معدن رافت شاهنشاهي صدور يافته الخ *

Akbar's *Farmân* prohibiting the giving or alms, fol. 127ª.
A letter from Akbar to Shâh 'Abbâs, fol. 128ª.

XXXI.

منشيات ميرزا فصيحي. Letters of Mirzâ Faṣiḥî, fol. 130ᵇ.
The persons to whom the letters are addressed are:—
Nawwâb Âṣaf Khân, fol. 130ᵇ.
Khwâjah Ḥasan Bukhârî, fol. 131ª.
Mullâ Afṣah Qummî, fol. 131ᵇ.
Friends (not named), fol. *ib.*
A Sayyid, fol. 132ᵇ.
Shâh Nâẓimâ, fol. 133ª.
An eminent scholar (not named), fol. *ib.*
Another friend (not named), fol. 134ª.

XXXII.

شعر النسا مسمى به جواهر العجايب. Shi'r-un-Nisâ, otherwise called Jawâhir-ul-'Ajâ'ib. A *Tadkirah* of poetesses, by Fakhrî, who calls himself here Fakhrî ibn Amîr-ul-Harawî فخرى ابن امير الهروى.

Beginning, fol. 139ᵇ:—

خود را چو ز خود بهر تو غايب ديدم الخ •

For the author and his other work صنايع الحسن see No. 848—I He also left a Persian anthology entitled تحفة الحبيب (see No. 1101).

The work is noticed in Ethé, Bodl. Lib. Cat. No. 362; see also Sprenger, Oude Catalogue, pp. 9–11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسين خوانسارى در توبه شراب شاه صفي ثاني. Aqâ Ḥusayn's Khwânsârî's writing on the occasion of Shâh Ṣafî's making vows to give up drinking; see No. 1092—(20); beginning on fol. 144ª:

تدرو خوشخرام قلم الخ •

XXXIV.

رسالهٔ قوانين. Risâlah-i Qawânîn. A treatise, in the form of an epistle, by Mu'în-uz-Zamjî ul-Asfizârî: معين الزمجى الاسفزارى; beginning on fol. 149ᵇ:—

چون رقم از مشک زني بر حرير حمد الهي بنگار اى دبير

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sulṭân Ḥusayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmî. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Dîn Muḥammad.

The author is well known for his valuable history of Herat, entitled روضات الجنات في اوصاف مدينة الهرات; see Rieu i, p. 206.

XXXV.

دیباچهٔ بیاض از ناظم هروی. Preface to *Bayâḍ* by Nâẓim Harawî; fol. 153[b].

XXXVI.

Khân Khânân's letter to Mullâ Naẓîrî Nîshâpurî, fol. 154[a].

XXXVII.

'Urfî's letter to the same Naẓîrî, fol. *ib.*

XXXVIII.

Mîr Bâqir Dâmâd's letter to Darwîsh Fakhrâ, and the latter's reply; fol. 154[b].

XXXIX.

Mullâ Bihishtî's letter to Mîr Ilâhî, fol. *ib.*

XL.

Qâḍî Nûr Ullah's letter to Abul Faḍl, when the latter was on a hunting excursion; fol. 155[a].

XLI.

Writing of Mullâ Muḥammad Yûsuf, fol. 155[b].

XLII.

Mullâ Bihishtî's letter to Ẓafar Khân, fol. 156[b].

XLIII.

Darwîsh Fakhrâ's letter to Mirzâ 'Inâyat Ullah, fol. 157[a].

XLIV.

Writing of Bâbâ Ṭâhir Kâmil in praise of Shikastah hand-writing, fol. *ib.*

XLV.

Two letters by Shâh Murîdâ to Nawwâb Mukhtâr Khân, fol. 157[b].

XLVI.

Shaykh Muḥsin's letter to Mullâ Shâh, fol. 158ᵃ.

XLVII.

Shaykh Muḥsin Fânî's letter to Nawwâb Islâm Khân, fol. 158ᵇ.

XLVIII.

Shaykh Muḥsin Fânî's letter to Mîrak Shaykh, fol. 159ᵃ.

XLIX.

Three letters by Shâh Jahân to Mullâ Shâh, foll. 159ᵇ–160ᵃ.

L.

Bâbâ Ṭâhir Kâmil's letter to Nawwâb Kâmgâr Khân, fol. 110ᵃ.

LI.

Bâbâ Ṭâhir's praise of the *Misṭar* مسطر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurân, in A.H. 1074 = A.D. 1663, composed at the request of Ḥakîm Ḥaydar, fol. 160ᵃ.

LII.

نسخهٔ معما Nuskhah-i Mu'ammâ. A treatise on riddles by an anonymous author, beginning on fol. 161ᵇ:—

این مختصریست مشتملبر مقدمه و قواعدی چند که معتبر است الخ ۰

LIII.

مجمع الصنائع Majma'-uṣ-Ṣanâ'i'. A treatise on poetical figures by Niẓâm-ud-Dîn Aḥmad bin Muḥammad Ṣâliḥ uṣ-Ṣiddîqî ul-Ḥusaynî نظام الدين احمد بن محمد صالح الصديقي الحسيني, beginning on fol. 166ᵇ:—

الحمد لله الذي انعم علينا وهدانا الي الاسلام الخ ۰

(See No. 350.)

LIV.

دقائق الشعر Daqâ'iq-ush-Shi'r. A treatise on poetical figures by 'Alî bin Muḥammad, better known as Tâj-ul- Ḥallâwî علي بن محمد المشتهر بتاج الحلاوي, beginning on fol. 205ᵇ:—

شکر جمیل رب جلیل را که جلال صفات ذات اوست الخ ۰

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashid Waṭwâṭ and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

حقائق الحدائق Haqâ'iq-ul-Ḥadâ'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Râmî شرف بن محمد بن حسن الرامي, beginning on fol. 235ᵇ :—

بعد از حمد بیحد و صلوات بیعد چنین گوید اقل الشعرا شرف بن محمد بن حسن الرامی احسن الله عواقبه الخ ٭

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashid-ud-Din Waṭwâṭ by order of his royal patron ibn Ḥasan Shâh Uways ابن حسن شاه اویس ; that is to say, Uways bin Ḥasan Buzurg of the Îlkânî dynasty, who reigned from A.H. 757–777 = A.D. 1356–1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249ᵇ) from those of later poets. See Ḥâj. Khal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Krafft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Supplt. No. 421—V; etc.

LVI.

انیس العشاق Anis-ul-'Ushshâq. A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Râmî. See No. 891. Beginning on fol. 254ᵇ :—

حمد و ثنای خالقی را علت کلمته الخ ٭

LVII.

مجمع الكمال والافضال Majma'-ul-Kamâl wa'l Afḍâl. A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269ᵇ :—

الحمد لله الذي نور مصابيح القلوب بانوار حكمته و زين بساتين الارواح باظهار نعمته ٭

LVIII.

رسالۀ اصطلاح صوفیه Risâlah-i Iṣṭilâḥ-i Ṣûfîyah. A short tract on Ṣûfic terminology, explaining the meanings of شراب - خرابات - پیرمغان . etc., etc. without the author's name, beginning on fol. 275ᵇ:—

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است درین صفحه مشروح ساخته الخ *

LIX.

در باب نی و معنی آن گوید. An explanation of the word نی used in Jalâl-ud-Dîn Rûmî's Maṣnawî, beginning on fol. 275ᵇ:—

عشق جزنائي و ما جزني. نه ایم .... این سطري چند است بعضی منثور و بعضی منظور الخ *

LX.

منتخب سلک السلوک Muntakhab-i Silk-us-Sulûk. Extract from the Ṣufic work سلک السلوک of Ḍiyâ-ud-Dîn Nakhshabî; beginning on fol. 276ᵇ:—

باید دانست که یکی از اصطلاحات این علم لسان حال است الخ *

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullâ Shâh ملا شاه (see No. 326), beginning on fol. 279ᵇ:—

وحدت آمد آمدنش با محل است - یمن قدمش بکار کثرت خلل است الخ *

LXII.

لوایح Lawâ'iḥ, by Jâmî (see No. 181—X) beginning on fol. 281ᵇ:—

رب وفقنا للتکمیل و التسمیم لا احصي ثناء علیک کیف الخ *

LXIII.

مراة المحققین Mir'ât-ul-Muḥaqqiqîn. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven *Bâb*. See No. 1356. Beginning on fol. 291ᵇ.

حمد بیحد و ثنای بیعد حضرت ذوالجلالی را که آثار قدرت او در عالم آفاق الخ *

LXIV.

تحفة الاحباب Tuḥfat-ul-Aḥbâb. A treatise on physiognomy by Muḥammad Ḥakîm Ḥâjî Muḥammad محمد حكيم حاجي محمد, beginning on fol. 300b :—

سپاس بيقياس خداونديرا و بيمثل و مانديرا الخ •

The author frequently refers to رساله حلية النبي.

The tract is followed by an extract from a work on اخلاق, beginning thus on fol. 307b :—

بايد كه سخن بسيار نگويد چه بسيار گفتن نشانهٔ خفت دماغ الخ •

LXV.

احوال حضرات Aḥwâl-i Ḥaḍrât. A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A.H. 803 = A.D. 1400, by an anonymous author; beginning on fol. 308b :—

صنوف حمد بيحد و فنون شكر بيعدد در نعت حضرت معبوديست الخ •

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313b :—

معجوني كه حكماي تجربه كار و اطباي امتحان دثار بيماران عشق و مهجوري و خستگان فراق و رنجوري را بمداومت آن تاكيد و ترغيب فرموده اند •

• بيت •

روي نكو معالجه عمر كوته است   اين نسخه از علاج مسيحا نوشته‌اند

LXVII.

Extracts from the well-known medical work كفايه مجاهديه of Muḥammad Manṣûr bin Muḥammad bin Aḥmad (see No. 970), beginning on fol. 314b :—

فصل اول در تدبير حبلي و مولود - بدانكه هرگاه كه علامات آبستني ظاهر شود الخ •

LXVIII.

Prose writings of Ni'mat Khân 'Âlî (see No. 878) :—

(a) Preface to his Dîwân, beginning on fol. 322b :—

عيار افزاي نقد سخن اكسيريست كه چون بر فلذات معدن لفظ طرح شود الخ •

(*b*) حسن و عشق Ḥusn wa 'Ishq, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328[a]:—

حدیث عشق شد زیب بیانم   چو شمع افتاد آتش در زبانم

(c) وقایع, or the siege of Ḥaydarâbâd; beginning on fol. 337[b]:—

دمیکه مدرس کشاف صبح الخ *

The وقایع, is followed by a letter addressed by Ni'mat Khân to Mirzâ Muḥammad Sa'îd, Superintendent of the royal kitchen مشرف بارچیخانه پادشاهی, beginning on fol. 361[b]:—

اعزی میرزا محمد سعید از موايد سراسر فواید الخ *

LXIX.

حکایت ابوالقاسم بصري Ḥikâyat-i Abul Qâsim Bâṣrî. The story of Abul Qâsim of Baṣrah and his gems, taken, as stated in the preface, from the جامع الحکایات (of 'Aufî, see No. 727), beginning on fol. 363[b]:—

راویان اخبار و ناقلان آثار و مهندسان داستان کهن الخ *

LXX.

قضا و قدر, 'Fate and Destiny,' a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by Abul Qâsim ابوالقاسم; beginning on fol. 371[b]:—

سپاس بیقیا مر قادر قاهری را که پادشاهان رفیع القدر سلطنت طراز الخ *

POETRY.

LXXI.

Qaṣîdahs. The prominent contributors are:—
Ẓuhûrî, fol. 381[b];
'Unṣurî, fol. 382[b];
Mâdiḥî, fol. 383[a];
Ṭuġrâ, fol. 384[b];
Dârâb Jûyâ, fol. 387[a];
Ṣâ'ib, fol. 388[a];
'Urfî, fol. 388[b];
Khwâjah 'Alî Akbar, fol. 393[b];
Nau'î, fol. *ib*;
Shifâ'î, fol. 394[b];
Mirzâ Mu'izz, fol. 397[a];
Shâh Shujâ' (addressed to Ḥakîm 'Inâyat-ud-Dîn, and the latter's reply), fol. 398[b].

LXXII.

Ġazals by Qâsim Dîwânah, fol. 399b;
Jalâl Asîr (in alphabetical order), fol. 401b;
Ṣâ'ib, fol. 408b;
Ṭâlib Kalîm, fol. 414b;
Faṣiḥî, fol. 416b;
Ṭarzî Afshâr, fol. 417b;
Ḥâfiẓ, fol. 418a;
Ṣa'dî, fol. 419a;
Ṣabrî, fol. 419b;
Muḥammad Ṭâhir 'Alawî, fol. 420b;
Ṭâlib Âmuli, fol. 424b;
Muḥammad Qulî Salîm, fol. 426b;
Ḥikmat, better known as Mukhliṣ, fol. 427a;
Mirzâ Ibrâhîm Adham, fol. 428a;
Shifâ'î, fol. 428b;
Waḥshî, fol. 429a;
Ġanî, fol. 430b;
'Inâyat Khân Âshnâ, fol. 434b;
Nâṣir 'Alî, fol. 435b;
Shaukat, fol. 437a;
Yûsuf Beg Shâmlû, 439a;
'Urfî, fol. 439b;
Ṭâhir Waḥîd, fol. 442b;
Mufîd Balkhî, fol. 449a;
Mirzâ Raḍî Dânish, fol. 449b;
Ḥasan Khân Shâmlû, fol. 450b;
Shâpûr Qazwînî, fol. 451a;
Mirzâ Barhaman, fol. 451b;
Nâdim Gîlânî, fol. 452a;
Mîr Ṣaydî, fol. 452b;
'Alî Riḍâ Tajallî, fol. *ib*;
Dârâb Jûyâ, fol. 453a;
Karam Ullah Khân 'Âshiq, fol. 454b
Dânâ, *ib*;
Kâfî, fol. *ib*;
'Âlî Fânî, fol. *ib*;
Partau, fol. 455a;
Lâmi', fol. *ib*;
Fâ'iq, fol. *ib*;
Munawwar, fol. *ib*.

LXXIII.

Verses in praise of female beauty, etc. fol. 456b.

LXXIV.

Tajri'-bands and Tarkîb-bands :—
Wâsukht by Waḥshî, fol. 468a ;
Shifâ'î's satire of Mûminâ, fol. 469b ;
Jûyâ, in praise of 'Alî, fol. 471b ;
Elegy by Muḥtashim Kâshî, fol. 472b ;
Tarjî'-band by Sa'dî, fol. 473b ; by Yûsuf Beg Shâmlû, fol. 474a

LXXV.

Mukhammasât : by Ṭufaylî, fol. 475b ;
Shaydâ, fol. 476a ;
Ḥusâmî, fol. *ib* ;
'Âbid, fol. 476b ;
Ṣûfî, fol. *ib* ;
Riḍâ, fol. 477a ;
Ṣabâ, fol. *ib* ;
Sa'dî, fol. 477b ;
Luṭfî, fol. *ib* ;
'Iṣmat, fol. 478a ;
Mahdî, fol. 478b ;
Ḥasan, fol. 479a ;
Râfi', fol. *ib* ;
Sayyidâ, fol. 479b ;
Ṣâ'ib, fol. *ib* ;
Taqî, fol. 480a ;
Niẓâm, fol. *ib* ;
Taqî, fol. *ib* ;
'Urfî, fol. 481a ;
'Adham, fol. 481b ;
Riḍâ'î, fol. 482a ;
Jalâlî, fol. *ib* ;
Khusrau, fol. 482b ;
Naẓîrî, fol. *ib* ;
Majîd, fol. 483a ;
Shifâ'î, *ib* ;
Ḥâfiẓ, fol. *ib* ;
Hilâlî, fol. 483b ;
'Irâqî, fol. *ib* ;
Shifâ'î, fol. 484a ;

Ḥaqîrî, fol. *ib*;
Bahâ'î, fol. 484b;
'Abd-ur-Rashîd, fol. 485a.

LXXVI.

Rubâ'îs:—Munîr Lâhaurî, fol. 486b;
Dastûr, fol. *ib*;
Fahmî, fol. 487a;
'Urfî, fol. *ib*;
Ibrâhîm Adham, fol. 487b;
'Umar Khayyâm, Ṣûfî, Ṭâlib (Âmulî), Raḍî, Muḥammad Bâqir Damad, 'Alî Naqî, Rafî', Muḥammad Muqîm, Shaykh Amân Ullah, and Fayḍî, on fol. 488a.

Qudsî, Ṣûfî Hamadânî, Maḥwî, Sâ'ilî Nihâwandî, Mîr Shâkî, Ḥasanî (or Ḥusaynî) Kâshî, Fanâ'î, Shauqî, Mas'ûd Qummî, Saḥâbî Najafî and Kalîm, on fol. 488b; Mîr Yaḥyâ, Ibrâhîm Tûnî, Rashîdâ, Ḥâfiẓ 'Alî, Yâr Muḥammad Rakhnab, Mânî Mashhadî, Nargisî, Wârastah and Ṭâlib, on fol. 489a.

Ḥâfiẓ, Adham, Shâh Muwayyid, Farîd-ud-Dîn 'Aṭṭâr, Darwish Muḥammad, Saḥâbî, Mullâ Shâh, Khwâjah 'Alî Akbar, Mullâ Naẓmî and Tîmûr Khân Beg, on fol. 489b.

Mullâ Ġanî, Gûyâ and Saḥâbî Astarâbâdî, fol. 490a.

LXXVII.

Muqaṭṭa'ât by Ibn-i Yamîn, fol. 493b.

LXXVIII.

Maṣnawîs: (*a*) Maḥmûd wa Ayâz محمود و اياز by Zulâlî (see No. 282), beginning on fol. 499b:—

بنام انکه محمودش اياز است الخ •

(*b*) Maṣnawî, by Nâṣir 'Alî, beginning on fol. 536b:—

الهي ذرهٔ دردي بجان ريز شرر در پنبه زار استخوان ريز

(*c*) قصه الف ابدال, by Ẓuhûrî, beginning on fol. 547b:—

الف ابدال نام درويشى سينه از داغ مفلسي ريشى

(*d*) تعريف حجام. In praise of the barber by Mullâ Ġanî beginning on fol. 548b:—

مرا بر تن زبانى گشته هر مو الخ •

(*e*) Satire of the barber, by Faqîr Ḥaqîr, beginning on fol. 549ª :—

نتاد از گردش چرخ ستمگر الخ

(*f*) کتابۀ چل ستون شاه غباس. Inscription on the Chil Sitûn of Shâh 'Abbâs by Muḥammad Beg Farsut, beginning on fol. 549ᵇ :—

ای مصلي بناي عرش نظام الخ •

(*g*) کتابۀ شالهمار کشمیر. Inscription of Shâlahmâr Kashmir by Tâlib Kalîm, beginning on fol. 550ᵇ :—

ای همایون بنای عرش نظیر الخ •

(*h*) تعریف و مذمت اسپ. Praise and satire of the horse by Ṭâlib Kalîm, beginning on fol. 551ª :—

مرا تا افکند هردم بجاي الخ •

(*i*) تعریف اسپ. Praise of the horse by Ḥasan Beg, beginning on fol. 551ᵇ :—

مرا در زیر زین گلگون سمندیست الخ •

(*j*) مذمت اسپ. Satire of the horse by the same, beginning on fol. 552ª :—

مرا اسپیست سست وزار و لاغر الخ

(*k*) قصه لولی کابل. A tale by Muḥammad 'Âsim محمد عاصم, beginning on fol. 552ᵇ :—

بود شیخي بصد لطایف کل الخ •

(*l*) سوز و گداز. Sûz wa Gudâz by Nau'î (see No. 272), beginning on fol. 553ª :—

الهي گریه ام را نالکی ده الخ •

(*m*) مثنوي نصیرای همداني. Maṣnawî by Naṣîrâ-i Hamadânî, beginning on fol. 558ª :—

کیم دیوانه از حور هراسان •

(*n*) فرهاد و شیرین. Farhâd wa Shîrîn by Waḥshî (see No. 245, XI), beginning on fol. 560ᵇ :—

الهي سینه ده آتش افروز الخ •

(*p*) مثنوی نعمتخان. Maṣnawî by Ni'mat Khân 'Âlî in imitation of Rûmi's Maṣnawî, beginning on fol 573ᵇ:—

حمد و شکر اورا که هرچه هست ازوست الخ •

LXXIX.

اشعار متفرقه منتخبات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on precepts' اشعار نصایح, begins thus on fol. 610ᵇ:—

قطع خواهش هرکه از مالیت و زر میکند
حلقهٔ فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'lîq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.

Not dated; 18th century.

No. 1109.

foll. 285; lines 14; size 9 × 6; 7 × 3½.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urfî, Figânî, Shaykh Faydî, Nazîrî, Nau'î, 'Imâd Faqîh, Âṣafî, Jâmî, Sa'dî, Qudsî, Khusrau, Ḥakîm Shifâ'î, Ṭâlibâ, Mullâ Ẓuhûrî, Ḥâfiẓ, Ṣâ'ibâ, Maylî, Waḥshî, 'Alî Naqî, Shânî, Waḥîd, Kamâl-i Khujand, Shaykh Auḥadî, Shâpûr, Magribî, Bâbâ Naṣîbî, Shaukat, Jalâl Asîr, Niẓâmî, Ḥakîm Ruknâ, Ṣaydî Ṭihrânî, Mîr Sayyid Ḥusayn Khâliṣ, Malik Qummî, etc. An index of the subjects treated, arranged in alphabetical order, occupies foll. 1–13.

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'lîq.

Not dated; apparently 19th century.

[illegible]

[illegible] arranged according to subject. [illegible] consisting of [illegible]

[illegible] in bound [illegible] with an [illegible] at the [illegible]

an index of the contents [illegible] century

[illegible]

[illegible] arranged according to the [illegible] of which they treat. [illegible] of the same [illegible] are arranged together.

The most [illegible]

[illegible] arranged in alphabetical order [illegible]

The original arrangement [illegible] and a large number of the [illegible]

[illegible]

Encyclopeadia

No. 1752

foll. 239 ; lines 17–21 ; size $8\frac{1}{2} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$

جام جہان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc., etc., in two volumes.

Author : Muẓaffar Ḥusayn, entitled Mahârat Khân bin Ḥakîm Ġulâm Muḥammad Khân bin Ḥakîm Muḥammad Qâsim bin Ḥakîm Muḥammad Ṣâliḥ bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'min bin Maulânâ Shaykh Muḥammad bin Maulânâ Shaykh 'Alî bin Maulânâ Muḥammad Aslam : مظفر حسین المخاطب به مهارت اخان ابن حکیم غلام محمد خان ابن حکیم محمد قاسم ابن حکیم محمد صالح بن مولانا عبد السلام ابن مولانا عبد المؤمن بن مولانا شیخ محمد ابن مولانا شیخ علی ابن مولانا محمد اسلم •

Beginning:—

افتتاح سخن بسخن سنجان بحمد صانع شایان و آغاز کلام متکلمان بثنای سخن آفرینی سزاوار الخ *

An account of the work and the author is given in Elliot, Hist. of India, vol. viii, pp. 158–162. See also Rieu iii, p. 1019.

The author, who traces his descent from Khwâjah Kûhî, gives the following account of his ancestors in the Khâtimah, vol. ii, fol. 56b.

Khwâjah Kûhî Astajlû, who emigrated from Bağdâd to Harât during the reign of Sulṭân Ḥusayn Gûrgânî, was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled سیر الارواح.

Khwâjah Kûhî's grandson, Maulânâ Muḥammad Aslam, who was born in Harât, came to India during the reign of the Emperor Jahângîr, from whom he obtained the rank of fifteen hundred, which he resigned in A.H. 1060=A.D. 1650, and then went to Lahore, where he died after a year. Maulânâ Mîr Kalân Muḥaddiṣ, daughter's son (Elliot says "son") of Khwâjah Kûhî, who came to India during the reign of Akbar, and was appointed a tutor to Jahângîr, died at Âgrah.

Shaykh 'Alî, Shaykh Muḥammad and 'Abd ul-Mu'min were also men of great reputation.

Maulânâ 'Abd us-Salâm (in Elliot, 'Abd us-Salîm), a learned man of high reputation, was a pupil of Shaykh Isḥâq, Shaykh Sa'd Ullah, Qâḍî Ṣadr ud-Dîn and Shâh Fatḥ Ullah Shîrâzî. He wrote a commentary on Bayḍâwî (حاشیهٔ بر بیضاوي نوشت), and died in the first year of Shâh Jahân's reign.

Maulânâ Muḥammad Ṣâliḥ, well versed in medicine, was a pupil of Ḥakîm ul-Mulk Taqarrub Khân (in Elliot, Takrî Khân).

Maulânâ Muḥammad Qâsim, popularly called Ḥakîm Qâsim, was a diligent student of theology, physics, mathematics, medicine, etc. He was in the service of Amîr Khân, the governor of Kâbul, after whose death he retired to Lahore, where he died in the beginning of Farrukh Siyar's reign.

Ḥakîm Ġulâm Muḥammad Khân, after acquiring a proficiency in all the branches of learning, took up his abode in Aurangâbâd towards the close of Aurangzîb's reign, and stood in high favour with the prince 'Aẓîm ush-Shân. He made himself a master of calligraphy, and, through the influence of I'timâd Khân, received *Jâgîrs* and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Sayyids compelled him to lead a secluded life until he died in A.H. 1178=A.D. 1764.

The author Muẓaffar Ḥusayn, with the *takhallus* Waṣfî (Elliot has Yûsufi), and entitled Mahârat Khân, was born at Aurangâbâd on Saturday, the 2nd of Rabî' II, A.H. 1118=A.D. 1706. He read the Qurân with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Ḥalîm. He learnt to write the Khaṭ-i Naskh from his father, and also studied several medical treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mirzâ Naẓar 'Alî, brother of Hakîm Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Ḥakîm Muḥammad Ḥusayn, entitled Buqrâṭ Khân, son of Ḥakîm Ma'ṣûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astronomy and other sciences under the instruction of Maulânâ Ġayrat Ullah. He subsequently turned his mind to composition, and wrote - سراج الطب اصول الطب (Elliot has سراج الصحيح) and منهاج الطب (in Elliot, منهاج الصحيح), and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H. 1180=A.D. 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows:—

Vol. I. Comprising the first three *Guftâr*:

Guftâr I. On the art of conversation, in one *Muqaddimah* and four *Kalimah*, fol. 3ᵃ.

Guftâr II. History of kings, in six *Kalimah*: Banû Umayyah, fol. 25ᵃ; Banû 'Abbas, fol. 25ᵇ: the Ṭâhirides, fol. 29ᵃ; the Ṣaffârides, fol. 29ᵇ; the Sâmânides, fol. 30ᵃ; the Ġaznavides, fol. 31ᵃ; the Ġûrîs, fol. 33ᵃ; the Daylamis, fol. 34ᵇ; the Saljûqis, fol. 37ᵇ; the Khwârazm Shâhis, fol. 40ᵃ; the Atâbaks, fol. 42ᵃ; the Ismâ'îlis, fol. 45ᵃ; the Qarâ Khitâ'is, fol. 47ᵇ; Kings of Rûm, fol. 48ᵇ; the Sharîfs of Makkah and Madînah, fol. 57ᵇ; the Turks, fol. 59ᵃ; Chingîz Khân and his

descendants, fol. 61b; Mulûk uṭ-Ṭawâ'if, fol. 78b; the Muẓaffarides, fol. 80a; the Kurts, fol. 81b; the Sarbadârs, fol. 82a; Tîmûr and his successors, fol. 84b; the Qarâquyûnlûs, fol. 92a; the Âq Quyûnlûs, fol. 92b: the Ṣafawîs, fol. 94a. Here is a *lacuna*, and the account breaks off in the beginning of the reign of Shâh Ismâ'îl, the first king of the Ṣafawî dynasty.

Guftâr III. Geography of the seven climates, and the eminent men of each country, consisting of a *Muqaddimah*, two *Kalimah*, and a *Khâtinah*.

This portion of the work is only a reproduction of Amîn Râzî's Haft Iqlîm, in an abridged form. The contents agree almost word for word with those of the Haft Iqlîm, and the arrangement of subjects is the same. The biographical notices and other accounts, given at length in the Haft Iqlîm, are generally curtailed, or are omitted altogether, and the poetical extracts, so copious in the Haft Iqlîm, are omitted here. Like the Haft Iqlîm, it begins with Yaman and ends with Jâbalsâ.

No. 1753

foll. 308; lines and size same as above

Vol. II

The continuation of the above.

This volume begins with the last section of the third *Guftâr*, containing biographical notices of poets from the time of Akbar to A.H. 1180=A.D. 1766, the year in which the work was written. It opens thus:—

کلمهٔ دوم - در بیان بعضی از شعرا از عهد عرش آشیانی اکبر بادشاه
تا امروز که سال یکهزار و یکصد و هشتاد از هجرت است *

There is no strict order in the arrangement of names. It begins with Mullâ Abul Barakât Munîr of Lâhaur. The latter portion of this section, styled اشارهٔ دوم, treats of modern poets, most of whom belonged to India, and begins thus on fol. 30b:—

اشارهٔ دوم در ذکر متاخرین و بیشتر درین اشاره شعرای هندوستان
مذکور میشوند *

Guftâr IV. On the angels of heaven and earth, the elements, the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah*, fol. 60[b]. There is a *lacuna* after fol. 59[b], and the early portion of this *Guftâr* is wanting.

Guftâr V. On Writing, Language, Grammar, Rhetoric, Rhyme, Prosody, Inshâ, Theology, Tafsîr, Ḥadîṣ, Law, Philosophy, Ethics, Politics, etc., etc., fol. 240[a].

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places.

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself :—

تمام شد کتاب مسمی بجام جهان نما من تصنیف افضل المتاخرین محمد مظفر حسین الطبیب المخاطب بمبارت خان متخلص بیوصفی (read بوصفی) در سنهٔ یکهزار یکصد و هشتاد من السنهٔ النبویه بفضل الوهاب در بلدهٔ فاخرهٔ محمد اباد بنارس بید المولف ...... *

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself.

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Ḥakîm Ẓafar 'Alî Khân (bin Ḥakîm Naẓar 'Alî Khân bin Ḥakîm Muẓaffar Ḥusayn) to whom, according to another note of his on the title-page, the MS. once belonged, occupies six pages at the beginning of the first volume.

Written in fair Nasta'lîq.

Dated 1018 A.H.

No. 910.

foll. 969 ; lines 21 ; size 12 × 7¼ ; 9 × 4¾.

جواهر العلوم همايوني

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ.

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fâḍil bin 'Alî bin Muḥammad ul-Miskînî ul-Qâḍî us-Samarqandî : محمد فاضل بن علي بن محمد المسكيني القاضي السمرقندي.

Beginning :—

فاضلترين منظومات جواهر علوم و تصنيفات مصنفات فاضل و كاملترين منثورات نوادر رسوم و تاليفات مولفان كامل الخ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works نفايس الفنون و عرائس العيون (see Nos. 907-909), حدائق الانوار (by

Imâm Fakhr-ud-Dîn Râzî, *d.* A.H. 606 = A.D. 1209, see Ḥâj. Kha l vol. ii, p. 19) and ستین الآثار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muḥammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—

Muqaddimah, in three *Qism*, fol. 2ᵇ:—

قسم اول در بیان شرف علوم و فضیلت علما (1)

قسم دوم در بیان تعریف و تقسیم (2)

قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب (3)

Maqâlah I, fol. 4ᵇ.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

باب اول در علم خط (1)

باب دوم در علم انشا (2)

باب سیوم در علم شعر (3)

باب چهارم در علم قافیه (4)

باب پنجم در علم عروض (5)

باب ششم در علم معما و حل معمیات امیر حسین و بیان نغز (6)

باب هفتم در علم بدایع و صنایع شعری و اظهار مضمر (7)

باب هشتم در علم لطائف و مطائبات (8)

باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات (9)

باب دهم در علم لغت (10)

باب یازدهم در علم صرف (11)

باب دوازدهم در علم نحو (12)

باب سیزدهم در علم معانی (13)

باب چهاردهم در علم بیان (14)

باب پانزدهم در علم مغالطات منقوله و معقوله (15)

باب شانزدهم در علم عقاید (16)

باب هفتدهم در علم معرفت الهیات (17)

باب هجدهم در علم امور عامه (18)

باب نوزدهم در علم اعراض (19)

باب بستم در علم حکمت (20)

باب بست و یکم در علم منطق (21)

باب بست و دوم در علم مناظره و اداب بحث (22)

Second *Qism*, in twelve *Bâb* :—

باب اول در علم قصص الانبیا (1)

باب دوم در معرفت تاریخ ملوک فرس که قبل از عهد سید المرسلین بوده اند * (2)

باب سیوم در علم سیر النبی و بیان معجزات و ذکر معراج (3)

باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف خانهٔ کعبه * (4)

باب پنجم در معرفت اوصاف و احوال جمیع خلفا (5)

باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند تا عهد بندگان حضرت صاحبقران * (6)

باب هفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد و احفاد بزرگوار ایشان * (7)

باب هشتم در علم انساب (8)

باب نهم در علم مقالات عالم (9)

باب دهم در علم سیر و مقامات طبقهٔ اولی از اولیا (10)

باب یازدهم در معرفت مراقبات و مقامات طبقهٔ ثانیه از مشایخ طریقت از خواجهاء نقشبند و غیرهم و بیان مقابر و مزارات انبیا و اولیا و بیان طرح و وضع خانهٔ کعبه * (11)

باب دوازدهم در بیان عجائب المخلوقات و امور اخروی و دینوی و دنیوی * (12)

Maqâlah II, fol. 343ª.

First *Qism*, in twenty-two *Bâb*:—

باب اول در تهذیب اخلاق (1)

باب دوم در علم تخلیهٔ نفس از اوصاف ذمیمه (2)

باب سیوم از علم معاش در معرفت حقوق والدین و اولاد (3)

باب چهارم در بیان معاملات با زوجات (4)

باب پنجم در معرفت اداب استخدام (5)

باب ششم در معرفت حقوق ممالیک (6)

باب هفتم در معرفت جیران (7)

باب هشتم در علم مجالس و محاضر (8)

باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک (9)

باب دهم در علم حقوق ملوک بر رعایا (10)

باب یازدهم در بیان معرفت جواهر نامه (11)

باب دوازدهم در بیان معرفت فرس نامه و بعضی از حیوانات (12)

باب سیزدهم در بیان معرفت فرسنامه (13)

باب چهاردهم در بیان معرفت باز نامه و غیره (14)

باب پانزدهم در علم تشریح اعضا (15)

باب شانزدهم در معرفت کلیات طبي (16)

باب هفدهم در بیان اسباب ستت ضروریه و یتعلق بها (17)

باب هجدهم در بیان علم نبض (18)

باب نوزدهم در بیان معالجات طبي (19)

باب بستم در بیان حمیات (20)

باب بست و یکم در بیان علم قرابادین یعنی معرفت ادویهٔ مفرده و مرکبه بترتیب حروف تهجي * (21)

باب بست و دوم در امراض عین (22)

Second *Qism*, in nineteen *Bâb*:—

باب اول در علم عبادات بر مذاهب اربعه (1)

باب دوم در علم مناکحات و تخلیقات (2)

باب سیوم در معاملات (3)

باب چهارم در معرفت عفو و شهادات و مامناسب بهذه المسطورات * (4)

باب پنجم در علم عقوبات و جنايات (5)

باب ششم در علم فرايض و قسمت مواريث و ايراد قواعد چند جهت نسبت و ضرب و قسمت و سکه حساب * (6)

باب هفتم در علم اداب القاضي و متفرقات (7)

باب هشتم در علم صلوک (صکوک read) و قبالجات (8)

باب نهم در علم محاضر و دعاوي (9)

باب دهم در علم سجلات (10)

باب يازدهم در علم فتوی (11)

باب دوازدهم در علم اصول فقه (12)

باب سيزدهم در علم احتساب (13)

باب چهاردهم در علم صيد و اصطياد و حلة و حرمت اكثر حيوانات * (14)

باب پانزدهم در علم سنن و احکام (15)

باب شانزدهم در علم آداب طعام (16)

باب هفدهم در معرفت امور مباحثه (17)

باب هجدهم در معرفت فوايد متفرقه و لطائف مجتمعه فقهيه (18)

باب نوزدهم در علم موعظه و نصايح (19)

Maqâlah III, fol. 789ᵇ.

First *Qism*, in twelve *Bâb* :—

باب اول در علم تفسير و حل الفاظ مشکلهٔ قراني (1)

باب دوم در علم قراءت سبعه (2)

باب سيوم. در علم خواص اوراد فتحيه و ترجمهٔ قصيدهٔ برده و حزب البحر (و) سور و آيات * (3)

باب چهارم در علم ادعيهٔ ماثوره و دعوات مشهوره (4)

باب پنجم در علم حديث (5)

باب ششم در علم اصول حديث (6)

باب هفتم در معرفت قواعد و اصطلاحات صوفيه (7)

باب هشتم در علم سلوک (8)

باب نهم در علم توحید و مراتب مکاشفات (9)
باب دهم در معرفت مشاهدات (10)
باب یازدهم در معرفت مقامات و مراتب آن (11)
باب دوازدهم در علم حقیقت (12)

Second *Qism*, in thirty-three *Bâb* :—

باب اول در معرفت تقویم شمسي و قمري و اختیار ساعات (1)
باب دوم در معرفت استخراج تقویم و شبکه نجومي (2)
باب سیوم در معرفت احکام نجوم (3)
باب چهارم در علم هیئت (4)
باب پنجم در علم اصطرلاب و بیان صنعت آن (5)
باب ششم در معرفت کرهٔ افلاک (6)
باب هفتم در معرفت اقالیم سبعه (7)
باب هشتم در علم صور کواکب (8)
باب نهم در معرفت مسالک و ممالک (9)
باب دهم در علم تکسیر (10)
باب یازدهم در علم آداب وقف (11)
باب دوازدهم در علم حروف (12)
باب سیزدهم در علم جفر جامع (13)
باب چهاردهم در طلسمات (14)
باب پانزدهم در علم نیرنجات (15)
باب شانزدهم در علم کیمیا (16)
باب هفتدهم در علم سیمیا (17)
باب هجدهم در علم تفوه اسما و شرایط آن (18)
باب نوزدهم در علم تسخیر کواکب (19)
باب بستم در علم غرایم (20)
باب بست و یکم در علم رمل (21)
باب بست و دوم در علم حساب (22)
باب بست و سیوم در علم مساحت وجر اثقال و بیان مبصرات (23)
باب بست و چهارم در علم استفا (sic) (24)
باب بست و پنجم در علم قیامت (25)

باب بست و ششم در تعبیر خواب (26)

باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت تفاءل * (27)

باب بست و هشتم در معرفت طالع موالید و زانچه و طالع (28)

باب بست و نهم در معرفت اشکال اقلیدس (29)

باب سی ام در علم متوسطات (30)

باب سی و یکم در علم موسیقی (31)

باب سی و دوم در علم دم و دهم که حکماء هند در این علم کتب معتبرهٔ تصنیف کرده اند * (32)

باب سی و سیوم در علم شطرنج (33)

Khâtimah : در علامات قیامت و احوال آخرت.

Written in careless Nasta'lîq.

Not dated ; apparently 19th century.

No. 1779

foll. 142; lines 17; size $8\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{3}{4}$

خلاصة الحيوة

KHULÂṢAT UL-ḤAYÂT

A history of the ancient and modern philosophers.

Author: Aḥmad bin Naṣr Ullah ut-Tatawî احمد بن نصر الله التتوى.

Beginning:

فتح كلام خير انجام بنام حكيمى سزد كه جميع ذرات وجود بحمد او ناطق الخ *

The author's father, Naṣr Ullah, who belonged to the Ḥanafite school, was the Qâḍî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shî'ah faith is given in the Majâlis ul-Mu'minîn of Nûr Ullah Shustarî. At the age of twenty-two Ahmad left his native place in pursuit of knowledge, and visited Mashhad, Yazd and Shîrâz, after which he stayed some time at the court of Shâh Tahmâsp Safawî. In A.H. 984=A.D. 1576 he travelled to Karbalâ, Mecca and Jerusalem, and then returned to India and stayed some time at the court of Qutub Shâh in Golconda. In A.H. 989=A.D. 1581 he entered the court of Akbar at Fathpûr, who entrusted him with the task of writing the important history Târîkh-i Alfî تاریخ الفی (see Elliot, Hist. of India, vol. v, pp. 150–176, and Bibliographical Index, pp. 143–162; Rieu i, p. 117). He died at Lahore, A.H. 996=A.D. 1587. See Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 206. See also Ma'âsir ul-Umarâ.

The author tells us in the preface that he wrote the present work at the order of Abul Fath. This Abul Fath is evidently no other than the celebrated physician Hakîm Masîh ud-Dîn Abul Fath Gîlânî of Akbar's court who died in A.H. 997=A.D. 1588 (see Badâ'ûnî, vol. iii, p. 197, and Blochmann's Translation of Â'în-i Akbarî, vol. i, p. 424)

According to the preface the work is divided into a *Fâtihah* or Introduction, consisting of several *Fath*; two *Maqsad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period); and a *Khâtimah* or Conclusion (treating of different religious views). The work ends with an account of بقراط (Hippocrates). A fragment, consisting of some extracts from the work, is noticed in Rieu iii, p. 1034.

Written in ordinary Naskh.
Dated 9 Sha'bân, A.H. 1078.
Scribe: ملا شیخ تتوی.

No. 906.

foll. 384; lines 35; size 15¼ × 8¾; 11 × 5½.

درة التاج لغرة الدباج

DURRAT-UT-TÂJ LI-ĠURRAT UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Quṭb-ud-Dîn Maḥmûd bin Mas'ûd bin Muṣliḥ ush-Shirâzî قطب الدين محمود بن مسعود بن مصلح الشيرازي.

Beginning:—

اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نیست که نعت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی نهایت الخ

Quṭb-ud-Dîn Shirâzi, the most eminent disciple of Khwâjah Naṣir-ud-Dîn Ṭûsî (d. A.H. 672 = A.D. 1274), and according to Taqi Auḥadi, fol. 583ᵃ, the sister's son of Shaykh Sa'di, was born in Shirâz, A.H. 634 = A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramaḍân, A.H. 710 = A.D. 1310.

Regarding the word "Dubâj" in the above title, Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Isḥâqâwand or Isḥâqîyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-uṭ Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus, fol. 2ᵃ:—

شهریار معظم سلطان جبل و دیلم جمشید عهد اسکندر وقت شمس الدنیاء والدين فخر الملوك والسلاطين قامع الكفر و المشركين قاهر الخوارج و المتمردين محي العدل في العالمين مظهر الحق بالبراهين المخصوص بعنايت رب العالمين دباج بن السلطان السعيد حسام اللولوء الدين نيلشاه بن الملك المعظم سيف الدين رستم بن دباج •

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus:

دباج بن فیلشاه بن رستم بن درباج بن خیلو بن شرف الدوله بن
سلطانشاه بن درباج بن ادکن بن جیدون بن قیا خسرو بن ابی نصر بن قیا خسرو
بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن درباج بن حبشي بن
حالو بن سرسان بن اسحق بن سلم بن قابوس بن تورج بن حشش بن شهر
بران فیروز بن بلاس بن نرسي بن هرمز بن اردشیر بن فیروز بن نرسی بن
کودرز بن دبجن بن بلاس بن بهرام بن شاپور بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسپ بن لهراسپ بن کستین بن
کیقباد بن کیومرث بن کي کشاسپ بن حاشر بن عوض بن جم بن جمشید بن
کاؤس بن معصب بن مزوال بن هوشنک بن سیامک بن کیومرث بن
امیم بن لاوذ بن ارم بن سام بن نوح بن برهم بن ملک بن متوشلخ بن
اخنوخ و هو ادریس النبي علیه السلام بن یارد بن مهایل بن قسان بن
انوش بن شیث بن آدم علی نبینا و علیه السلام •

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gîlân, Muhammad bin Jamâl-ud-Dîn Muhammad bin جیرک (sic).

صاحب معظم مفخر الوزرا في العالم دستور گیلان مشهور ایران ......
شمس الدولة و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین محمد بن جیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtiḥah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fâtiḥah, on science in general and its branches; in three *Faṣl*:—

(1) on fol. 3b: در بيان فضيلت علم و تعليم

(2) on fol. 7b: در حقيقت علم و آنكه تصور علم بديهي است يا مكتسب

(3) on fol. 8b: در تقسيم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven *Maqálah*:—

(1) on fol. 19b: آن مشتمل است برسد تعليم و بيان روس ثمانيه نيز در آنست ۰

(2) on fol. 26a: در اكتساب تصورات

(3) on fol. 27a: در قضايا

(4) on fol. 33a: در لوازم قضايا عند الانفراد

(5) on fol. 36b: در حجت

(6) on fol. 39b: در توابع اقيسه و لواحق آن

(7) on fol. 40b: در صناعات پنجگانه كه برهان و جدل و خطابت و شعر و مغالطه است ۰

Jumlah II. On Philosophy proper (فلسفه اولى), in two *Fann*:—

(1) on fol. 44a: در امور عامه جمله مفهومات را

(2) on fol. 52a: در اقسام اعراض وجودى و اعتبارى

Jumlah III. On Physics (علم اسفل كه علم طبيعي است), in two *Fann*:—

(1) on fol. 62a: در اجسام طبيعي و مقومات و احكام آن

(2) on fol. 72a: در نفوس و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط كه علم رياضي است), in four *Fann*:—

(1) On fol. 82b: در اسطقسات كه عبارت است از كتاب اقليدس

(2) on fol. 135a: در تلخيص مجسطي بطليموس

(3) on fol. 173b: در ارثماطيقي بمعني خواص اعداد

(4) on fol. 181b: در علم موسيقي بمعنى علم الحان

Jumlah V. On Metaphysics (علم اعلى كه علم الهي است), in two *Fann*:—

(1) on fol. 215b: در عقل و آثار آن در عالم جسماني و روحاني

(2) on fol. 222a: در واجب الوجود و وحدانيت او و نعوت جلال او و كيفيت فعل و عنايت او ۰

Khátimah, in four *Qutub*:—

(1) on fol. 234b. The fundamental principles of faith (در اصول دين).

(2) on fol. 294ᵇ. The secondary points (انچه بفروع اين تعلق دارد).

(3) on fol. 331ᵇ. Ethics and politics درحكمت عملي كه منحصراست در تهذيب اخلاق و سياست منزلي و مدني.

(4) on fol. 367ᵇ. Rules of religious life, Ṣûfism, etc. در بيان انچه طالب راه حق را دانستن آن در بايست شود در سلوك راه حق.

The contents of the work are fully given in Jahrbücher, vol. 88; Anzeigeblatt, pp. 17–21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat., p. 340; Ḥâj. Khal. vol. iii, p. 201; Mélanges Asiatiques, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Ḥaydarâbâd, Golconda, Rabî I A.H. 1027.

Scribe: علي بن حسين.

The title-page contains a biographical notice of the author Quṭb-ud-Dîn Shîrâzî (copied from the Tadkirah of Taqî Auḥadî), by the donor's father Maulavî Muḥammad Bakhsh Khân, dated 25 Dulqa'd, A.H. 1272.

On the same page is a note by Muḥammad 'Alî ul-Ḥusaynî, dated, Sûrat, A.H. 1166

No. 1790

pp. 705 (foll. 353); lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$

زينت المجالس

ZÎNAT UL-MAJÂLIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc., etc.

Author: Majd ud-Dîn Muḥammad ul-Ḥusaynî, surnamed Majdî Kirmânî مجد الدين محمد الحسيني المتخلص بمجدى كرماني

Beginning:—

ثنای نامتناهي و حمد نا محصور * بران سزد که شد هر در کون ازو معمور

Rieu ii, p. 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kirmânî. He flourished under Shâh 'Abbâs I of Persia (A.H. 985—1038=A.D. 1587—1629). As for his sources he enumerates the following works:—روضة الصفا - حبيب السير - نزهة القلوب - جامع الحكايات - نگارستان - بهجت المباهج - ابن خلكان - تاريخ ابو حنيفه دينوري - كشف الغمه - الفرج بعد الشدة - تاريخ يافعي and تاريخ حافظ ابرو.

In the preface he says that he wrote the work at the instance of some friends in A.H. 1004=A.D. 1595, dividing it into nine *Juz*, each of which consists of ten *Faṣl*.

Juz. i, on p. 3; ii, p. 227; iii, p. 339; iv, p. 391; v, p. 431; vi, p. 469; vii, p. 501; viii, p. 539 and ix, p. 587.

The contents of the work have been fully described in Rieu *loc. cit.* See also Rieu, Suppt. No. 395; Browne, Camb. Univ. Lib. Cat.; A.S.B. Cat. No. 284; W. Pertsch, Berlin Cat. Nos. 1017–1018. Extracts from the work are given in Elliot, Hist. of India, vol. ii, p. 506. See also Barbier de Meynard, Dict. Géogr., preface, p. 20; Mélanges Asiatiques, vol. iii, p. 679, vol. v, pp. 246, 519, and Ouseley's Travels, vol. i, p. 19. Lithographed, Teheran, A.H. 1262

A detailed list of the contents, added in a later hand, is found at the beginning of the copy. There is a *lacuna* on p. 346.

A good copy. Written in beautiful Nasta'lîq within gold and coloured borders with a faded frontispiece.

Not dated; 17th century.

A note on a fly-leaf at the beginning says that one Munshî Sayyid Jân Khân Bahâdur bought the MS. for rupees forty-six at Dihlî from the library of Nawwâb Shams ud-Dîn Khân Bahâdur.

No. 1346.

foll. 272; lines 28; size 11 × 7; 9 × 5.

کیمیای سعادت

KÎMIYÂ-I SA'ÂDAT.

An exceedingly valuable, and perhaps the oldest, copy of the popular ethico-mystical work. It treats of the religious and moral obligations of a true Muslim.

Author: Hujjat-ul-Islâm Shaykh Zayn-ud-Dîn Abû Ḥâmid Muḥammad bin Muḥammad ul-Ġazâlî uṭ-Ṭûsî: حجة الاسلام شیخ زین الدین ابو حامد محمد بن محمد الغزالي الطوسی.

Beginning:—

شکر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران و ریگ بیابان و برگ درختان ٭

Gazâlî, the great philosopher, lawyer and mystic of his age, was born at Ġazâlah, a village near Ṭûs in Khurâsân, in A.H. 450=A.D. 1058. After receiving his early education at his native place, he went to Nîshâpûr, where he studied theology under the Imâm ul-Ḥaramayn Abul Ma'âlî 'Abd-ul-Malik ul-Juwaynî (*d.* A.H. 478=A.D. 1085), after whose death Ġazâlî attached himself to the celebrated Wazîr Niẓâm-ul-Mulk, who appointed him as principal of the Niẓâmiyah Madrasah at Baġdâd in A.H. 484=A.D. 1091. After four years Ġazâlî resigned his post in favour of his brother Aḥmad Ġazâlî and applied his mind to a closer study of philosophy. Subsequently he

went on a pilgrimage to Mecca and on his return visited Damascus, Jerusalem, Alexandria and other places, and finally returned to his native land where he died in great celebrity on the 14th of Jumâdâ II, A.H. 505=A.D. 1111.

Gazâlîs works are numerous See Brockelmann, vol. i, p. 419, who mentions not less than sixty-nine. For further particulars of the author and his works see R. Gosche, Ghazzalis Leben und Werke, in 'Abhandlungen der Berliner Akademie', 1858, p. 239; Schefer, Chrestomathie, Persane, ii, p. 212; Schmölders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophic, p. 336; Ibn-i Khallikân, vol. ii, p. 37; Ṭabaqât-ul-Kubrâ by Subkî, vol. iv, p. 101; Clément Huart, History of Arabic Literature, p. 265; Nicholson, Literary History of Arabs, p. 338; Browne, Lit. Hist., II, p. 295; Arbuthnot, Arabic Authors, p. 70. For other copies of the present work see Rieu, i, p. 37; Ethé, Bodl. Lib. Cat., Nos. 1429-1430; Ethé, Ind. Office Lib. Cat., Nos. 1781-1791; W. Pertsch, Berlin Cat., p. 288; J. Aumer, p. 61; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; Ivanow, A.S.B. Collection, Nos. 1160-1164, and A.S.B. Curzon Collection, No. 405; see also Ḥâj. Khal., vol. v, p. 285. A good copy of the work, said to have been transcribed from and collated with the author's copy is noticed in the Bûhâr Lib. Cat., vol. i, p. 128. The work has been printed in Calcutta (without date), and lithographed in Lucknow, A.H. 1279 and 1282; with marginal notes at Bombay, 1882. A Turkish translation of the work appeared in Constantinople, A.H. 1260, and was translated into English under the title 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher', by H. A. Homes, Albany, N.Y., 1873.

The present work is an abridgment of the author's own Arabic work احياء العلوم (printed in Cairo, A.H. 1278; Lucknow, A.H. 1281; Bûlâq, A.H. 1306), to which he refers in the preface.

The preface is divided into the following four introductory chapters, called *'Unwân*:—

1. عنوان اول آنست که حقیقت خود را بشناسد
2. عنوان دوم آنست که حق تعالی را بشناسد
3. عنوان سیوم آنست که حقیقت دنیا را بشناسد
4. عنوان چهارم آنست که حقیقت آخرت را بشناسد

The work itself consists of four books, called *Rukn*, the first two of which treat of external, and the last two of spiritual life, as follows:—

رکن اول گزاردن فرمان حق است که آنرا عبادت گویند -

رکن دوم نگاه داشتن ادب در حرکات و سکنات و معیشت که آنرا معاملات گویند -

و اما آن دو که بباطن تعلق دارد یکی پاک کردن دل است از اخلاق نا پسندیده چون خشم و حسد و کبر و عجب که این اخلاق را مهلکات و عقبات راه دین گویند -

دیگر رکن آراستن دل است باخلاق پسندیده چون صبر و شکر و محبت و رجا و توکل که آنرا منجیات گویند -

Each *Rukn* consists of ten *Aṣl*, as follows:—

Rukn I, on fol. 26ᵃ.

اصل اول درست کردن اعتقاد اهل سنت و جماعتست -

اصل دوم در طلب کردن علوم است -

اصل سیوم در طهارت است -

اصل چهارم در نماز است -

اصل پنجم در زکوة است -

اصل ششم در روزه است -

اصل هفتم در حج است -

اسل هشتم در تلاوت قران است -

اصل نهم در اذکار است و دعوات -

اصل دهم در ترتیب اوراد است -

Rukn II, on fol. 56ᵇ.

اصل اول در آداب طعام خوردن است -

اصل دوم در آداب نکاح است -

اصل سیوم در آداب کسب و تجارت است -

اصل چهارم در طلب حلال است ـ

اصل پنجم در آداب صحبت است ـ

اصل ششم در آداب عزلت است ـ

اصل هفتم در آداب سفر است ـ

اصل هشتم در آداب سماع و وجد است ـ

اصل نهم در آداب امر معروف است و نهي منكر است ـ

اصل دهم در آداب رعيت نكاهداشتن و ولايت راندن است

Rukn III, on fol. 121[b].

اصل اول در رياضت نفس است ـ

اصل دوم در علاج شهوت شكم و فرج است ـ

اصل سيوم علاج شره سخن و آفت زبان است ـ

اصل چهارم علاج بيماري خشم و حقد و حسد است ـ

اصل پنجم علاج دوستي دنيا است ـ

اصل ششم علاج دوستي مال است ـ

اصل هفتم علاج دوستي جاه و حشم ـ

اصل هشتم علاج ريا و نفاق در عبادت است ـ

اصل نهم علاج كبر و عجب است ـ

اصل دهم علاج غرور و غفلت است ـ

Rukn IV, on fol. 191[a].

اصل اول در توبه و بيرون آمدن از مظالم است ـ

اصل دوم در شكر و صبر است ـ

اصل سيوم در خوف و رجا است ـ

اصل چهارم در درويشى و زهد است ـ

اصل پنجم در توحيد و توكل است ـ

اصل ششم در محبت خداى تعالى و شوق ويست ـ

اصل هفتم در صدق و اخلاص است -
اصل هشتم در محاسبه و مراقبه است -
اصل نهم در تفکر است -
اصل دهم در یاد کردن مرگ و احوال آخرت است -

Foll. 61–95, 105-106 and 121–268, written in an old learned Naskh, are asserted to be due to the penmanship of the author, and a note in support of this assertion is found on the title-page as well as at the end of the copy. The note runs thus:—

از مردم ثقاة همچو میرزا محمد زاهد مرحوم صدر کابل و مولوي عبد الحکیم و میران محمد فاضل مرحوم گجراتي مسموع شده که خط قدیم این کتاب شریف و نسخهٔ لطیف خط امام الهمام قدوة العارفین اسود السالکین امام محمد غزالي رحمة الله علیه است و چند جز و اول و چهار ورق آخر بخط کاتب است -

The above note is followed by three others by nobles of 'Âlamgîr's time. A seal of Qâbil Khân 'Âlamgîrî is found on the right side of these notes.

The price of the MS. 'rupees one hundred' is recorded on the title-page. Several seals and notes on the title-page have been defaced by some mischievous hand.

The seal of a former owner سید مرتضی حسیني, dated A.H. 1291, is found at the beginning and end of the copy.

Another seal of one محمد معصوم, dated A.H. 1181, is found on the title-page.

The folios in a later hand do not contain any date, but apparently they were written in the 16th century.

No. 1347.

foll. 458; lines 17; size 12×7; 8×4.

The Same.

Another good and beautifully written copy of Ġazâlî's Kimiyâ-i Sa'âdat, beginning as usual.

The MS. is water stained, and some folios at the beginning are damaged.

Written in beautiful Nasta'lîq, within gold and coloured t with an illuminated, but faded, 'Unwân.

Not dated; 17th century.

No. 2022.

foll. 356; lines 24; size 16×11; 15×8¾.

گلشن صادق

GULSHAN-I SÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts.

Author: Shâkir Khân bin Nawwâb Shams ud-Daulah Lutf Ullah Khân Şâdiq Bahâdur Mutahawwir Jang: شاکر خان بن نواب شمس الدوله لطف الله خان صادق بهادر متهور جنگ.

Beginning:—

حمد و سپاس هادئي را که گمراهان بادیهٔ وساوس نفساني را از سرگرداني برآورده بفضل خویش در جمعیت آباد معمورهٔ روحاني میرساند الخ *

The author, the fourth of the six sons of his father, was born, according to his own statement, fol. 26ª, at Pânipat, on the 27th of Şafar, A.H. 1128=A.D. 1716, for which year the words شاکر بخدا form a chronogram. He also wrote a history of the reigns of Muḥammad Shâh and his successors, down to the second year of Shâh 'Âlam's reign, A.H. 1174=A.D. 1760 (see Rieu, i, p. 279). Muḥammad 'Ali Khân, son of the author's second brother Hidâyat Ullah Khân, wrote a general history of India from the earliest times to A.H. 1211=A.D. 1796, entitled بحر المواج (see No. 544). Shâkir Khân states, on fol. 2ᵇ, that his father was born in A.H. 1077=A.D. 1666, and died, A.H. 1165=A.D. 1752, at the age of eighty-eight.

The author commenced his student life at the age of five, and was placed under the tuition of Ḥâfiẓ Rustum. At the age of fifteen he, with his brother Fâkbir Khân, entered the service of Muḥammad Shâh. He was married in the twenty-first year of the emperor's

reign, and later on took another wife. He enjoyed the warm favour of the emperor, and, like his father, was honoured with the title of Ṣâdiq Niknâm. An account of the author's life, given in scattered form, can be found in the present work.

According to the index and the list of contents, occupying eighteen folios at the beginning, the entire work consists of fourteen Khiyâbân خيابان, each subdivided into numerous چمن and باريكي, but, unfortunately, the present copy breaks off towards the end of the sixth Khiyâbân.

The six *Khiyâbân* are as follows:—

I. fol. 2ᵇ.

خيابان اول منقسم بچهار چمن و چهل و شش باريكي مشتملبر كيفيت روح و جان و نفس ناطقه و بيان واجب و ممكن و ممتنع و بيان اسماي حقيقي و ظهور عوالم مختلف و بيان نفس طبعي و نباتي و حيواني و قواى بشرى و بدايت خلقت انسان و بدو تعلق روح بقالب و حكمت تعلق روح و تمثيل پادشاهي راندن او تعالي و بهمرسيدن حيوان و معادن و نبات از استحاله ـ اربع عناصر و بهمرسيدن مواليد ثلاثه و كيفيت تولد جنين و تشريح اعضا و بيان اعضاى مركبه و كيفيت مزاج خود و تولد خود و بيان قيافه خود و قيافه عوام و علامات امارات مزاج و علامت طبايع اربع عناصر و كيفيت ساكنان سموات و كيفيت ايام و ليالي و كيفيت شهاب و انقضاض كواكب و سحاب و هاله و قوس قزح و خاصية سياره سبعه ...... قطب شمالى و اسناد شهور فرس و روم و عرب و تاثير هر سال و كيفيت فصول و تاثير خسوف و كسوف و زلزله و بستن جرك و تقسيم زمين هفت اقليم .... بتكرار سنين و بيان شناختن حال مريض و زكينامه و بيمار نامه هفته و تعويزات آن و بيان نسب خود تا حضرت ملك على و ملازمت پادشاه و انزوا گزيدن خود و بيان كتخدائي خود و بيان آداب و صفات نكاح و آداب زندگاني با زنان و بيان حسن اوقات مباشرت و بيان كتخدائى دوم و نسب مادرى برخورداران محمد ذاكر خان و امتياز خان و رو گرداني ديوان والد تيكچند نام و حقيقت برخاستن وادعيه خواندن خود و كيفيت خويش وغيره *

II. fol. 58ᵇ.

خیابان دوم منقسم بچهار چمن و سی و یک باریکی در عبادات مشتملبر بیان برخاستن صبح و خواندن ادعیه و آداب طهارتخانه و سر طهارت و احکام وضو و واجبات و مکروهات وضو و احکام تیمم و احکام غسل و اقسام غسل و بیان نماز های واجبی و آنچه بدان تعلق دارد و نماز عیدین و جمعه و نماز های نذر و عهد و سوگند و اجاره و نماز توبه و نماز فوتیه والد و نماز هدیه میت و توصیف و ترغیب نماز و تهدید بگذاردن نماز و نماز شب قدر و طریق یافتن آن و نماز عرفه و شب برات و نماز خسوف و کسوف و سرّ نماز و بیدا کردن علاج دل و حقیقت ...... و اذکار و دعای آخری چهار شنبه و دعای نوروز و نماز جهت تونگری و طلب روزی و بیان روزه های واجبی و آنچه بدان تعلق دارد و اسرار روزه و بیان حج و امورات آن و بیان ذکوة و شرط و اجناس ذکوة و مستحقان آن .... *

III. fol. 83ª.

خیابان سوم در معرفت باری عزّ اسمه منقسم به پنج چمن و سی و نه باریکي در بیان معرفت باریتعالي و حکمت پیدایش انبیا و احتیاج انبیا و بیان سلسلهٔ پیغمبران از ابتدای حضرت آدم صفی ابو البشر تا حضرت رسول مقبول علیهم السلام و بیان احوال حضرت رسالت پناه و بیان نسخ ادیان و سبب ختم نبوت و بیان کیفیت ازواج مطهرات و بیان خلفا و صحابه های دیگر و معجزات آن سرور و معجزهٔ جسم مطهر رسول اکرم علیه السلام و بیان خوارق دوازدهٔ امام علیهم السلام وما یتعلق بها *

IV. fol. 132ª.

خیابان چهارم منقسم بر چهار چمن و سی و هشت باریکي در بیان احوال بزرگان دین تابعین و تبع تابعین و حضرات بزرگان هند و بیان احوال حضرت غوث الثقلین شیخ محی الدین عبد القادر جیلانی رضی الله عنه و نسب مادری و پدري ایشان و نماز و وظائف قادریه برای حصول مطالب یازدهٔ کامي و نود و نه نام غوثیه و اوراد ایشان و بیان احوال نساء العارفات وغیرها *

V. fol. 201ª.

خیابان پنجم منقسم بر پنج چمن و سي و هفت باریکي در بیان ادعیات و اوراد و وظایف در حصول مطالبات و ادعیات دفع امراض و بلیته دفع آسیب دیو و پری و اسناد اسامي اصحاب کهف وادعیه کشف قلوب و مشاهده انوار الهي و کشف ارواح و حصول رویت باریتعالي و انسون حیضه (هیضه) و انسون حضرت شاه شرف الدین یحیی منیری و دعاي تاجنامه و طریق خواندن سورهٔ مزمل و کیمیای سعادت و هفت پیکر و پنج گنج و ادعیات اسماء جبروت و ادعیهٔ ملاقات ارواح انبیا و اولیا و صحابه و عزیمت .... الملکوت و اسماء الله و دعوت حروف تهجی و چهل اسم معظم و دعوت دعاي کبیره و دعوت سیفی و دعاي اعتصام و ضوابط ایام هفته و دعاي بشمنی و دعای قرشیه و رد سحر و رد دعوت و طریق کشیدن اربعین و ترتیب خواندن آیة الکرسی وغیرها *

VI. fol. 249ᵃ.

خیابان ششم منقسم بر پنج چمن و شصت و پنج باریکي در معتقدات و فرقجات هفتاد و سه گروه و اقوال دهریه و بیان چهار پیر و چهار ده خانواده و احتیاج مرید بتلقین شیخ و کیفیت مکاشفات و مشاهدات و تجلي ذات و صفات باریتعالی و حقیقت دنیا و آخرت و معرفت صوفی و متصوف و نقیر و ملامتي و فرق بینهم و بیان آنکه صوفي از کی و از کجا بر آمده اند و کیفیت توحید و فرق میان وقایع غیبي و خواب و فرق میان معجزه و کرامت و استدراج و ثبات کرامت اولیا و انواع کرامات و کیفیت ...... نفسها و کیفیت دین هنودان و اوتار و بیان تحقیق خود و مناظرهٔ هاي مذهب امامیه و حنفیه و بیان آیات قران و حدیث هاي نبوی که در شان شاه نجف وارد است و بیان خطبهٔ شقشقیه و تحقیقات آن و عقاید دین عیسویان یعني نصارا وغیرها *

The MS. breaks off with the heading of the thirty-first باریکي of the fifth چمن of the sixth *Khiyābān* thus:—

باریکی سی و یکم از چمن پنجم از خیابان ششم در بیان اعتقاد

The contents of the remaining eight Khiyâbân, as given at the beginning of the copy, are as follows:—

(*Khiyâbân* VII). History of the early Kings and Râjahs, the genealogy of the Timurides down to Shâh 'Âlam, and the history of Nâdir Shâh.

(*Khiyâbân* VIII). Art of reading the Qurân, astronomy and astrology, rhyme and prosody, music, farriery, falconry, geomancy, archery, cookery, magic, interpretation of dreams, etc. etc.

(*Khiyâbân* IX). Modes, etiquette and observances for private and public life; ways of taking the omen from the Dîwân of Hâfiz, recipes, charms, divination, etc.

(*Khiyâbân* X). Account of the author's ancestors and relatives; his father's life.

(*Khiyâbân* XI). Anecdotes and fables; poetry and ornate prose; account of the downfall of the Mugal empire in India; praise of the tomb of Khwâjah Bakhtyâr Kâkî; account of Khwâjah Bâsit; the china root and its uses; medicine; veterinary; process of removing paints and spots from clothes; etc.

(*Khiyâbân* XII). History of Muhammad Shâh's reign and the invasion of Nâdir Shâh; names of distinguished Amîrs, scholars, saints, Râjahs, high officials, physicians, poets, calligraphers, astronomers, etc.

Khiyâbân XIII). Rules and regulations relating to the salaries of *Manṣabdârs*; branding of horses; measurements; etc. etc.

(*Khiyâbân* XIV). Hindi literature, viz., Kabit, Dohrah, Chhampâi, etc.; riddles; enigmas; etc. etc.

Regarding the date of composition of the work, the author says, fol. 26ᵃ, that it is obtained by prefixing the word احوال to the *Târikh* of his birth شاکر بخدا i.e., 46+1128=(A.H.)=1174=A.D. 1760). By this the author probably means the year in which he commenced to write this exhaustive work; for, the scribe of the copy, to whom we also owe the index, gives two chronograms at the end of the index expressing the year A.H. 1187=A.D. 1773 as the date of completion of the work.

A copy of the work, containing like the present, only the first six *Khiyâbân*, is noticed in Ethé, Ind. Office Lib. Cat., No. 2228, under

the ambiguous title Hadîqah-i Ḥâḍiq-i Ganjînah-i Ṣâdiq. On fol. 2ª of the present copy the author distinctly says that he gave the title of Gulshan-i Ṣâdiq to his work : واین را گلشن صادق نام نهادیم .

Written in a hasty Ta'lîq.

Not dated; 18th century.

The following note in the handwriting of the donor, found at the end of the index, says that the Library acquired the copy on 23 Ramaḍân, A.H. 1302 :—

بتاریخ ۲۳ شهر رمضان المبارک سنه ۱۳۰۲ هجری نبوی صلعم داخل کتابخانهٔ فقیر شد - حرره خدابخش ابن مولوی محمد بخش خان مرحوم *

No. 719.

foll. 468; lines 25; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

منظر الانسان

MANZAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr ul-Barmakî ul-Irbilî), who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i, p. 326.

The Arabic original was edited by Wüstenfeld, Göttingen, 1835–1850, and translated into English by De Slane, 4 vols., Paris. 1842–1871.

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

Beginning :—

اللهم مالک الملک تؤتي الملک من تشاء .... انک الملک

المحمود الممدوح و السلطان الخ •

In the preface, the translator calls himself Yûsuf bin Aḥmad bin Muḥammad bin ' Uṣmân يوسف بن احمد بن محمد بن عثمان : but in the concluding passage (fol. 467b), he adds the following names to his pedigree : ابن علی بن احمد الشجاع السجزي . He calls the work منظر الانسان ترجمة وفيات الاعيان لابن خلكان , and states that he made the version by order of Nâṣir-ud-Dunyâ wa d-Din Abu'l Fatḥ ul-Maḥmûd Shâh bin Muḥammad Shâh bin Aḥmad Shâh bin Muḥammad Shâh bin Muẓaffar Shâh (i.e. Maḥmûd Shâh I of Gujarât, better known as Maḥmûd Bîgarah, who reigned A.H. 863–917 = A.D. 1458–1511).

In the concluding lines, he says that he commenced the work on 17 Rabî' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwâl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍân, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابو عمران ابراهيم and end with ابو الفضل يونس بن محمد بن منعه بن مالک بن محمد بن سعد بن سعيد الملقب به رضی الدين .

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikân's work, by Kabîr bin Uways bin Muḥammad ul-Laṭîfî, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭân Salîm (A.H. 918–926 = A.D. 1512–1519); and Ḥâj. Khal, vol. vi, p. 455, is of opinion that its author is identical with Aẓhar ud-Dîn Ardabîlî, who died in Cairo; A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Ṣafar, A.H. 1018.

نزهة القلوب

No. 634.

foll. 458; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

I. Foll. 1ᵇ–157ᵇ. عجائب المخلوقات 'Ajā'ib-ul-Makhlūqāt.

The well-known Persian translation of the first part of the Arabic cosmography of Zakariyyā bin Muḥammad bin Maḥmūd ul-Kamūnī ul-Qazwīnī زكريا بن محمد بن محمود الكموني القزويني (*d.* A.H. 682 = A.D. 1283), described in G. Flügel, vol. ii., pp. 506–508, under the title تحفة الغرائب

Beginning:—

العظمة لك والكبرياء لجلالك اللهم يا قايم الذات ومفيض الخيرات الخ

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumādā I., A.H. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 15th Rabi' II., A.H. 840 = A.D. 1436. This shows that A.H. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-ud Dīn Shāpūr bin 'Uṣmān, mentioned by Rieu ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A.H. 1284; another edition was lithographed at Ṭeherān, A.H. 1264. See Trübner's Record, No. 45 (May 15, 1869), p. 467; W. Pertsch, Berlin Catalogue, p. 367; Ethé, Bodl. Lib. Cat., Nos. 397 and 398; Ethé, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii., p. 414; Ḥāj. Khal., iv., p. 188; etc. The Arabic text has been edited

by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868.)

The colophon runs thus:—

تم الجلد الاول ترجمه كتاب من عجائب المخلوقات بعون واهب المصنوعات وصلي الله على سيد منزل البركات وعزته الطيب والطاهرات في تواريخ خامس عشر ربيع الاخر سنه اربعين وثمانماية من هجر خير البريه ـ كتبه حاجي علي الجبلي

II. Foll. 157ᵇ. A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning:—

سپاس بیقیاس که مقاطع اوهام افهام از ادراك مطالع آن عاجز آید الخ

The translator, who calls himself 'Abd-ur Rashid, surnamed Bâyazid al-Bushunki, عبد الرشید المدعو بایزید البشنکي, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two pages. The work is defective towards the end, and breaks off with the following words:—

و در هرسه روز یك نوبت بچه خودرا شیر مي دهد و تربیت فرزند خود بخوردن سوسمار میکند ـ و اما خواص . . . .

Both the works, written in learned Nasta'liq, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

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قدیم و نادر فارسی مخطوطات

مخزونۂ خدا بخش لائبریری

مرتّبہ

ڈاکٹر شایستہ خان

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